

A Fourth
VOLUME
OF
Familiar Letters,

Upon Various Emergent occasions,

Partly { Philosophical,
Political,
Historical. }

By JAMES HOVVELL Esq.

Clerk of the Councell to his
late Majestie.

Senesco, non Segnesco.

Never Publish'd before.

LONDON,

Printed for Humphrey Moseley, and are to be sold
at his Shop at the Princes Arms in
St. Paul's Church-Yard, 1655.



TO
The Right Honorable,
AND
High Lord of Reason,
THOMAS
Earl of
SOUTHAMPTON, &c.

My Lord,



Know your noble speculative soul
doth use to converse with Au-
thors of all kinds in omni scibi-
li; And having found that some
Things of mine have pass'd
your approbation, (which is one
of the greatest advantages they
ever had, considering your sound and penetrating
Judgment) I was induc'd to the boldnes of presen-
ting

The Epistle Dedicatory.

ting your Lordship with this New Peece, wherin ther are some things serious, and suitable to your contemplation, though in short touches, and woun'd up on small bottomes, for the cogitation in a Letter is like a bird in a cage which hath not far to fly.

It comes seasonably to wish that the Yeer sixteen hundred fifty five (which begins but now, about the Vernal Equinoctiall, according to our Law) may be happy, and Healthfull to your Lordship, and to your Excellent Lady, as prayeth

My most highly Honor'd Lord,

Your obedient, and ever
obliged Servitor,

Holborn, March
the 12th.

Sam. Howell.



TO THE
Knowing Reader,
Touching
Familiar LETTERS.

Love is the life of Friendship, Letters are
The life of Love, the Load-stones that by
rare

Attraction make souls meet, and melt, and mix,
As when by fire exalted gold we fix.

They are those wing'd Postillions that can fly
From the Antarctic to the Artic sky,
The Heralds and swift Harbengers that move
From East to West on Embassies of Love;
They can the Tropics cut, and cross the Line,
And swim from Ganges to the Rhone or Rhine,
From Thames to Tagus, thence to Tyber run,
And terminat their journy with the Sun :

They can the Cabinets of Kings unscrue,
And hardest intricacies of State unclue;
They can the Tartar tell, what the Mogor,
Or the great Turk doth on the Asian shore,

To the Reader.

The *Knez* of them may know, what *Prestier John*
Doth with his *Camells* in the torrid Zone :
Which made the Indian *Inca* think they were
Spirits who in white sheets the Air did teare.

The lucky *Goose* sav'd *Fove*'s beleagred *Hill*,
Once by her *noyse*, but ofter by her *Quill* :
It twice prevented *Rome* was not o're-run
By the tough *Vandal*, and the rough-hewn *Hun*.

Letters can *Plots* though moulded under *ground*
Disclose, and their fell *Complices* confound,
Witnes that fiery *Pile* which would have blown
Up to the *Clouds*, *Priace*, *Peeple*, *Peers*, & *Town*,
Tribunals, *Church*, and *Chappel*, and had dride
The *Thames*, though swelling in her highest
pride,

And parboyl'd the poor *Fish*, which from her
Sands
Had been tos'd up to the adjoyning *Lands*.
Lawyers as *Vultures* had soar'd up and down,
Prelats like *Magpies* in the *Ayr* had flown,
Had not the *Eagles Letter* brought to light,
That Subterranean horrid Work of night.

Credential Letters, *States*, and *Kingdoms* tie,
And *Monarchs* knit in *ligues* of *Amitie* ;
They are those golden *Links* that do enchain
Whole Nations, though discinded by the *Main* ;
They are the soul of *Trade*, they make *Commerce*
Expand it self throughout the *Univers*.

Letters

To the Reader.

Letters may more than *History* inclose
The choicest learning, both in Vers and Prose;
They knowldg can unto our souls display,
By a more gentle, and familiar way,
The highest Points of State and Policy,
The most severe parts of Philosophy
May be their subject, and their Themes enrich
As well as privat busineses, in which
Frends use to correspond, and Kindred greet,
Merchants negotiat, the whole World meet.

In *Seneca's* rich *Letters* is inshrin'd
What e're the Ancient Sages left behind:
Tully makes *his* the secret symptomes tell
Of those distempers which proud *Rome* befell,
When in her highest flourish she would make
Her Tyber from the *Ocean* homage take.
Great *Antonin* the Emperor did gain
More glory by his *Letters*, than his *Raign*,
His *Pen* out-lasts his *Pike*, each golden line
In his *Epistles* doth his name inshrine,
Ascelinus by his *Letters* did the same,
And *they* in chief immortallize his faine.

Words vanish soon, and vapour into Ayr,
While *Letters* on Record stand fresh and fair,
And tell our Nephews who to us wer dear,
Who our choice frends, who our familiars were.

The bashful Lover when his stammering lips
Falter, and fear som unadvised slips,

May

To the Reader.

May boldly court his Mistris with the *Quill*,
And his hot passions to her Brest instill ;
The *Pen* can furrow a fond Femals heart,
And pierce it more than *Cupid*'s feigned dart :
Letters a kind of *Magic* vertu have,
And like strong *Philtres* human soals inslave.

Speech is the *Index*, *Letters* *Ideas* are.
Of the *informing* soul, they can declare,
And shew the inward man, as we behold
A face reflecting in a Chrystral mold :
They serve the dead and living, they becom
Attorneys and *Administrers* : In somm,

Letters like *Gordian* knotts do Nations tie,
Else all *Commerce*, and *Love* 'twixt men would
die.

To the Sagacious Reader.

Ut clavis portam, sic pandit Epistola pectus ;
Clauditur Hæc cerâ, clauditur Illa serâ.

As *Keys* do open *Chests*,
So *Letters* open *brests*.

J. H.



A

FOURTH VOLUME
OF
Familiar LETTERS.

I.

To Sir James Crofts Knight, at his House
near Lemster.

SIR,


Pistles, or, (according to the word in use) *Familiar Letters*, may be call'd the *larum bells of Love*; I hope this will prove so to you, and have power to awaken you out of that silence where in you have slept so long; yet I would not have this *larum* make any harsh obstreperous sound, but gently summon you to our former correspondence; your returns to me shall be more then *larum bells*, they shall Be like *Silver Trumpets* to

B

rouze

rouze up my spirits, and make me take pen in hand to meet you more then half-way in the old field of friendship.

It is recorded of *Galen*, one of Natures *Cabinet Clerks*, that when he slept his *Siesta* (as the Spaniard calls it) or afternoon sleep, to avoid Exces that way, he us'd to sit in such a posture that having a gold-ball in his hand, and a copper vessel underneath as soon as his *Senses* were shut, and the *Phantastic* began to work, the ball would fall down, the noise whereof would awake him, and draw the spring-lock back again to set the outward sense at liberty; I have seen in *Italy* a finger-ring which in the bosse therof had a Watch, and ther was such a trick of art in it that it might be so wounding up, that it would make a small pin to prick him who wore it at such an hour he pleas'd in the night; Let the pen between us have the vertu of that pin: But the pen hath a thousand vertues more; You know that *Anser*, *Apis*, *Vitulus*, The *Goose*, the *Bee*, and the *Celldo* rule the World, the one affording Parchment, the other two sealing Wax, and quills to write withall: You know also how the gagging of Geese did once preserve the Capitoll from being surpriz'd by my Countreyman *Brennus*, which was the first forren force that *Rome* felt; But the *Goose* quill doth daily greater things, it conserves Empires, (and the feathers of it gers King-domes; witness what exploits the English perform'd by it in *France*), the Quill being the chiefeſt instrument of intelligence, and the Ambassadors prime toole; Nay, the quill is the usefull'ſt thing which preserves that noble Vertu *Frendship*, who els would perish among men for want of practice.

I shall make no more fancies out of *London* this Sommer,

Sommer, therefore your Letters may be sure where to find me: Matters are still involv'd here in a strange confusion, but the Stars may let down mildet influences; therefore cheer up, and reprieve your self against better times; for the world would be irksome unto me if you were out of it; 'Hap what will, you shall be sure to find me

Your ready and ready
Servant, J. H.

II.

To Mr. T. Morgan.

SIR,

I Receiv'd two of yours upon Tuesday last, one to your brother, the other to me, but the superscrip-
tions were mistaken, which makes me think on that
famous Civilian Doctor Date, who being employed
to Flanders by Queen Elizabeth, sent in a Packet to
the Secretary of State two Letters, one to the Queen,
the other to his Wife, but that which was meant for
the Queen was superscrib'd, To his dear Wife, and that
for his Wife, To her most Excellent Majestie; so that
the Queen having open'd his Letter, she found it bea-
ginning with *Sweet Heart*, and afterwards with thy
Dear, and *Dear Love*, with such expressions, acquaint-
ing her with the state of his body, and that he began
to want money; you may easily guess what motions
of mirth this mistake rais'd, but the Doctor by this
oversight (or cunningnes rather) got a supply of mon-
ey: This perchance may be your policy to endorse

B 2

ing

me your brother, thereby to endear me the more unto you ; but you needed not to have done that, for the name *Frend* goes sometimes further then *Brother*, and ther be more examples of *Frends* that did sacrifice their lives for one another, then of *Brothers*, which the Wrirer doth think he shou'd do for you, if the case requir'd. But since I am fallen upon Doctor *Dale*, who was a witty kind of Drole, I will tell you instead of news (for ther is little good stirring now) of two other facetious tales of his, and *Familiar Tales* may becom *Familiar Letters* well enough : When Queen *Eliz.* did first propose unto him that forren employment to *Flanders*, among other encouragements she told him, that he should have 20 s. per diem for his expences ; then, Madame, said he, I will spend 19 s. a day ; What will you do with the odd shilling, the Queen replied ? I wil reserve that for my *Kate*, and for *Tom* and *Dic*, meaning his wife and children, this induc'd the Queen to enlarge his allowance. But this that comes last is the best of all, and may be call'd the superlatif of the three, which was, when at the overture of the Treaty the other Ambassadors came to propose in what Language they should treat, The *Spanish* Ambassador answer'd, That the *French* was the most proper, because his Mistresse entitled her self *Queen of France* ; Nay then, said Doctor *Dale*, let us treat in *Hebrew*, for your Master calls himself King of *Jerusalem*.

I perform'd the civilities you enjoyn'd me to your frends here, who return you the like centuplicated, and so doth

Your entire frend,

May 12.

J. H.

To

III.

To the R. H. the La. E. D.

Madame,

Her is a French saying, that courtesies and favors are like flowers, which are sweet only while they are fresh, but afterwards they quickly fade and wither. I cannot deny but your favours to me might be compar'd to som kind of flowers, (and they would make a thick Posie) but they should be to the flower call'd *life everlasting*; or that pretty Vermillion flower which growes at the foot of the Mountain *Aetna* in *Sicily*, which never loses any thing of its first colour and sent: Those favors you did me 30 years ago in the life-time of your incomparable Brother Mr. R. *Altham*, (who left us in the flower of his age) me thinks are as fresh to me as if they were done yesterday.

Nor were it any danger to compare courtesies don to me to other flowers, as I use them; for I distil them in the limbeck of my memory, and so turn them to essences.

But Madame, I honor you not as much for favors, as for that precious brooch of vertues which shine in you with that brightnes, but specially for those high motions wherby your Soul soares up so often towards heaven; In so much, Madam, that if it were safe to call any Mortal a *Saint*, you should have that title from me, and I would be one of your chiefest *Votaries*; howsoever I may without any superstition subscribe my self

Your truly devoted Servant,

J. H.

April 8.

To the Lord Marquis of Hartford.

My Lord,

I Receiv'd your Lordships of the eleventh current, with the commands it carried, wherof I shall give an account in my next.

Forren Parts afford not much matter of intelligence, is being now the dead of Winter, and the season unsit for action; But we need not go abroad for newes, there is store enough at home. We see daily mighty things, and they are marvellous in our eyes; but the greatest marvail is, that nothing should now prevail against us, for we are so habituated to wonders, that they are grown familiar unto us.

Poor England may be said to be like a Ship toke up and down the surges of a turbulent Sea, having lost her old Pilot, and God be knowes when she can get into safe harbor again; yet doubleesse this tempest according to the usual operations of nature, and the succession of mundane effects by contrary agents, will turn at last into a calm, though many who are yet in their noose may not live to see it.

Your Lordship knowes that this *κόσμος*, this faire frame of the Universe came out of a *Chaos*, an indigested lump; And that this Elementary World was made of a million of ingredients repugnant to themselves in nature (and the whole, is still preserv'd by the reluctancy and restless combatings of these principles). We see how the Shipwright doth make use of knee-riper, and other cross-grain'd peeces as wel as of streight and even, for framing a goodly Vessel to ride

ride on Neptunes back. The Printer useth many contrary characters in his Art to put forth a fair volume; as *d* is a *p* revers'd, and *n* is an *m* turn'd upward, with other differing letters which yet concur all to the perfection of the whole work: Ther go many and various dissonant tones to make an harmonious consort. This puts me in mind of an excellent passage which a noble speculative Knight (Sir P. Herbert) hath in his late *Concepcions* to his Son; How a holy Anchorit being in a Wildernes, among other contemplations he fell to admire the method of Providence, how out of causes which seem *bad* to us he produceth oftentimes *good* effects; how he suffers vertuous, loyal and religious men to be oppress'd, and others to prosper: As he was transported with these ideas, a goodly young man appear'd to him, and told him, Father, I know yout thoughts are distracted, and I am sent to quiet them, Therfore if you will accompanie me a few daies, you shall return very well satisfied of those doubts that now encumber your mind; so going along with him they were to passe over a deep River wheron ther was a narrow bridge, and meeting there with another passenger, the young man jostled him into the water, and so drown'd him: The old Anchorit being much astonish'd herat, would have left him, but his guide said, Father, be not amaz'd, because I shall give you good reasons for what I do, and you shall see stranger things then this before you and I part, but at last I shall settle your judgement, and put your mind in full repose. So going that night to lodge in an Inne where there was a Crew of Banditi, and debauch'd Ruffians, the young man struck into their company, and revell'd with them till the morning, while the Anchorit spent

most of the night in numbring his beads ; but as soon as they were departed thence, they met with som Officers who went to apprehend that crue of *Banditi* they had left behind them. The next day they came to a Gentlemans House which was a fair Palace, where they receiv'd all the courteous hospitality which could be, but in the morning as they parted ther was a Child in a cradle which was the only son of the Gentleman, and the young man spying his opportunity strangled the child, and so got away : The third day they came to another Inn, where the man of the House treated them with all the civility that could be, and *gratis*, yet the young man imbez- zel'd a silver goblet, and carried it away in his pocket, which still encreas'd the amazement of the Anchorit : The fourth day in the Evening they came to lodge at another Inn, where the host was very sullen, and uncivil unto them, exacting much more then the value of what they had spent, yet at parting the young man beftow'd upon him the silver goblet he had stollen from that Host who had us'd them so kindly. The fist day they made towards a great rich Town, but som miles before they came at it, they met with a Merchant at the close of the day, who had a great charge of money about him, and asking the next passage to the Town, the young man put him in a clean contrary way ; The Anchorit and his guide being come to the Town, at the gate they spied a devil which lay as it were centinel, but he was asleep ; they found also both men and women at sundry kind of sports, som dancing, others singing, with divers sorts of revellings ; They went afterwards to a convent of Capuchins, where about the gate they found legions of devils, laying siege to that Monastery,

Monastery, yet they got in and lodg'd there that night: Being awaked the next morning, the young man came to that Cell where the Anchorit was lodg'd, and told him, I know your heart is full of horror, and your head full of confusion, astonishments and doubts for what you have seen since the first time of your association: But know, that I am an Angel sent from Heaven to rectifie your judgement, as also to correct a little your curiosity in the researches of the wayes and acts of Providence too far; for though separately they seem strange to the shallow apprehension of man, yet conjunctly they all tend to produce good effects.

That man which I tumbled into the River was an act of providence, for he was going upon a most mischievous dissein that would have damnified not onely his own soul, but destroy'd the party against whom it was intended; therfore I prevented it.

The cause why I convers'd all night with that crew of Rogues was also an act of Providence; for they intended to go a robbing all that night, but I kept them there purposely till the next morning, that the hand of Justice might seize upon them.

Touching the kind host from whom I took the silver goblet, and the clownish or knavish host, to whom I gave it, let this demonstrate unto you, That good men are liable to crosses and losses, wherof bad men oftentimes reap the benefit; but it commonly produceth *patience* in the one, and *pride* in the other.

Concerning that noble Gentleman whose Child I strangled after so courteous entertainment, know, that that also was an Act of Providence; for the Gentleman was so indulgent and doting on that

Child,

Child, that it less'd his love to heaven, so I took away the cause.

Touching the Marchant whom I misguided in his way, it was likewise an act of Providence; for had he gone the direct way to this Town, he had bin robb'd, and his throat cut; therefore I preserv'd him by that deviation.

Now concerning this great luxurious City, wheras we spied but one Devil which lay asleep without the gate, ther being so many about this poor Convent, you must consider, that Lucifer being already assid' of that riotous Town by corrupting their manuers evry day more and more, he needs but one single Ceatine to secure it; But for this holy place of retirement, this Monastery inhabited by so many devout soules who spend their whole lives in acts of mortification, as exercises of piety and penance, he hath brought so many legions to besieger them, yet he can do no good upon them, for they bear up against him most undauntedly, maugre all his infernal power and stratagems: So the young man, or Divins Messenger suddenly disappear'd and vanish'd; yet leaving his fellow-traveller in good hands.

My Lord, I crave your pardon for this extravagancy and the tediousnes therof, but I hope the sublimity of the matter will make som compensation, which if I am not deceiv'd, will well sute with your genius; for I know your contemplations to be as high as your condition, and as much above the Vulgar: This figurative story shews that the wayes of Providence are inscrutable, his intention and method of operation not conformable oftentimes to humanc judgment, the plummet and line wherof is infinitely too short to fadom the depth of his designs; ther-

fore

fore let us acquiesce in an humble admiration, and with this confidence that all things co-operate to the best at last as they relate to his glory, and the general good of his creatures, though sometimes as they appear to us, by uncoath circumstances, and croesse me-
diuns.

So in a due distance, and posture of humility I
kisse your Lordships bands, as being,

My most highly honored Lord,

*Your thrice-obedient, and obliged
Servitor,*

J. H.

To R. Baker, Esquire.

SIR,

Now that Lent and the Spring do make their approach, in my opinion Fasting would conduce much to the advantage of Soul and Body; Though our sober Institution of observing Lent aim'd at Civil respects, as to preserve the breed of cattle, and advance the profession of Fishermen, yet it concurs with the first Institution, viz. a pure spiritual End, which was to subdue the flesh, and that being brought under, our other two spiritual Enemies the *World* and the *Devil*, are the sooner overcom. The Naturalists observe, that morning spittle kills Dragons, so Fasting helps to destroy the *Devil*, provided it be accompanied with other acts of devotion; To fast for one day

me your brother, thereby to endear me the more unto you ; but you needed not to have done that, for the name *Frend* goes sometimes further then *Brother*, and ther be more examples of *Frends* that did sacrifice their lives for one another, then of *Brothers*, which the Wrirer doth think he should do for you, if the case requir'd. But since I am fallen upon Doctor *Dale*, who was a witty kind of Drole, I will tell you instead of news (for ther is little good stirring now) of two other facetious tales of his; and *Familiar Tales* may becom *Familiar Letters* well enough : When Queen *Eliz.* did first propose unto him that forren employment to *Flanders*, among other encouragements she told him, that he should have 20 s. *per diem* for his expences ; then, Madame, said he, I will spend 19 s. a day ; What will you do with the odd shilling, the Queen replied ? I wil reserve that for my *Kate*, and for *Tom* and *Dic*, meaning his wife and children, this induc'd the Queen to enlarge his allowance. But this that comes last is the best of all, and may be call'd the superlatif of the three, which was, when at the overture of the Treaty the other Ambassadors came to propose in what Language they should treat, The Spanish Ambassador answer'd, That the *French* was the most proper, because his Mistresse entitled her self *Queen of France* ; Nay then, said Doctor *Dale*, let us treat in *Hebrew*, for your Master calls himself *King of Jerusalem*.

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Monastery, yet they got in and lodg'd there that night: Being awaked the next morning, the young man came to that Cell where the Anchorit was lodg'd, and told him, I know your heart is full of horror, and your head full of confusion, astonishments and doubts for what you have seen since the first time of your association: But know, that I am an Angel sent from Heaven to rectifie your judgement, as also to correct a little your curiosity in the researches of the wayes and acts of Providence too far; for though separately they seem strange to the shallow apprehension of man, yet conjuncly they all tend to produce good effects.

That man which I tumbled into the River was an act of providence, for he was going upon a most mischievous dissein that would have damnified not onely his own soul, but destroy'd the party against whom it was intended; therfore I prevented it.

The cause why I convers'd all night with that crew of Rogues was also an act of Providence; for they intended to go a robbing all that night, but I kept them there purposely till the next morning, that the hand of Justice might seize upon them.

Touching the kind host from whom I took the silver goblet, and the clownish or knavish host, to whom I gave it, let this demonstrate unto you, That good men are liable to crosses and losses, wherof bad men oftentimes reap the benefit; but it commonly produceth *patience* in the one, and *pride* in the other.

Concerning that noble Gentleman whose Child I strangled after so courteous entertainment, know, that that also was an Act of Providence; for the Gentleman was so indulgent and doting on that

Child,

Child, that it less'd his love to heaven, so I took away the cause.

Touching the Marchant whom I misguid'd in his way, it was likewise an act of Providence; for had he gone the direct way to this Town, he had bin rob'd, and his throat cut; therefore I preserv'd him by that deviation.

Now concerning this great luxurious City, wher-
as we spied but one Devil which lay asleep without
the gate, ther being so many about this poor Con-
vent, you must consider, that Lucifer being already
assur'd of that riotous Town by corrupting their
manners evry day more and more, he needs but one
single Centinel to secure it; But for this holy place
of retirement, this Monastery inhabited by so many
devout foules who spend their whole lives in acts of
mortification, as exercises of piety and penance, he
hath brought so many legions to besiege them, yet
he can do no good upon them, for they bear up
against him most undauntedly, maugre all his infer-
nal power and stratagems: So the young man, or
Divine Messenger suddenly disappear'd and vanish'd;
yet leaving his fellow-traveller in good hands.

My Lord, I crave your pardon for this extravag-
ancy and the tediousnes therof, but I hope the sub-
limity of the matter will make som compensation,
which if I am not deceiv'd, will well sute with
your genius, for I know your contemplations to be as
high as your condition, and as much above the Vul-
gar: This figurative story shews that the wayes of
Providence are inscrutable, his intention and method
of operation not conformable oftentimes to humane
judgment, the plummet and line wherof is infinitely
too short to fadom the depth of his designs; there-
fore

fore let us acquiesce in an humble admiration, and with this confidence that all things co-operate to the best at last as they relate to his glory, and the general good of his creatures, though sometimes as they appear to us, by uncoth circumstance, and croesse meddles.

So in a due distance, and posture of humility, I kiss your Lordships bands, as being,

My most highly honored Lord,

*Your thrice-obedient, and obliged
Servitor,*

J. H.

To R. Baker, Esquire.

SIR,

Now that Lent and the Spring do make their approach, in my opinion Fasting would conduce much to the advantage of Soul and Body; Though our second Institution of observing Lent stand at Civil respects, as to preserve the breed of cattle, and advance the profession of Fishermen, yet it concurs with the first Institution, viz. a pure spiritual End, which was to subdue the flesh, and that being brought under, our other two spiritual Enemies the *World* and the *Devil*, are the sooner overcom. The Naturalists observe, that morning spittle kills Dragons, so Fasting helps to destroy the *Devil*, provided it be accompanied with other acts of devotion; To fast for one day

day only from about nine in the morning to four in the afternoon, is but a mock-fast. The Turks do more then so in their *Ramirams* and *Reirams*, and the Jew also, for he fasts from the dawn in the morning till the Stars be up in the night, as you observe in the devout and delicate Poem you pleas'd to communicate unto me lately, I was so taken with the subject, that I presently lighted my Candle at your Torch, and fell into these Stanzas:

- 1 Now *Lent* is com, let us refrain
From *carnal* creatures quick or slain,
Let's fast, and macerat the flesh,
Impound, and keep it in *distresse*
- 2 For forty dayes, and then we shall
Have a *Relevin* from the thrall,
By that bless'd Prince, who for this fast
Will give us Angels food at last.
- 3 But to abstain from beef, hogg, goose,
And let our appetites go loose
To Lobsters, Crabs, Prawnes or such Fish,
We do not *Fast*, but *feast* in this.
- 4 Not to let down Lamb, Kid or Veal,
Hen, Plover, Turky-cock or Teal,
And eat Botargo, Caviar,
Anchovees, Oysters, and like fare.

5 Or to forbear from Flesh, Fowl, Fish,
And eat Potatoes in a dish
Don o're with amber, or a messe
Of Ringos in a Spanish dresse.

6 Or to refrain from each hot thing
Which Water, Earth, or Air doth bring,
And lose a hundred pound at Gleek,
Or be at Sant when we should sleep.

7 Or to leave play with all high dishes,
And feed our thoughts with wanton wishes,
Making the soul like a light wench
Wear patches of concupiscence.

8 This is not to keep *Lent* aright,
But play the juggling Hypocrit :
He truly Lent observes who makes the Inward
man
To fast, as well as make the outward feed on
bran.

The French Reformists have an odd way of keeping Lent, for I have seen the walls of their Temples turn'd to Shambles, and flesh hanging upon them on Lent-Sundayes; Insomuch, that he who doth not know their practice, would take their Churches to be Synagoges of Jewes, and that the bloody Levitical Sacrifices were offer'd there.

And now that my thoughts are in *France*, a witty passage of *Henry the Great* comes into my mind,

who

who being himself in the field sent to the old Count of Soissons to accompany him with what Forces he could make; The Count answer'd, That he was grown decrepit and crazy, besides, his estate was so, being much exhausted in the former Wars, and all that he could do now for his Majesty was to pray for him: Doth my Cosen of Soissons, said the King, answer me so? They say, That prayer without fasting hath nothing that Efficacy, as when they are joyn'd Venere de St. Gris, By the belly of St. Gris, I will make him fast as well as pray, for I will not pay him a penny of his ten thousand Crowns Pension, which he hath yearly for these respects.

The Christian Church hath a longer and more solemn way of fasting then any other Religion, save Lent and Ember-weeks together: In som Churches the Christian useth the old way of mortification, by sackcloth and ashes to this day; which makes me think on a facetious tale of a Turkish Ambassador in Venice, who being return'd to Constantinople, and ask'd what he had observ'd most remarkable in that so rare a City? he answer'd, That among other things the Christian hath a kind of *ashes*, which thrown upon the head doth presently cure madnes; for in Venice I saw the people go up and down the streets (said he) in ugly, antique strange disguises, as being in the eye of human reason stark mad, but the next day (meaning Ashwensday) they are suddenly cwr'd of that madnes by a sort of ashes which they cast upon their heads.

If the said Ambassador were here among us, he would think our Modern Gallants were also all mad, or subject to be mad, because they *shave* and powder their pericraniums all the year long.

So wishing you Medications suitable to the season, and good thoughts which are best when they are the offsprings of good actions, I rest,

Abwensday,
1654.

Your ready and real friend,
J. H.

VI.

To Mr. R. Maaweyring.

My dear Dick,

If you are as well when you read this, as I was when I wrote it, we are both well; I am certain of the one, but anxious of the other, in regard of your so long silence; I pray at the return of this Post let your Pen pull out this shorn clod hath got into my thoughts, and let me have oftner room in yours, for you know I am your perfect friend,

J. H.

VII.

To Sir Edward Spencer Knight.

SIR,

I find by your last of the first current, that your thoughts are much busied in forming your new Common wealth; and wheras the Province that is allotted to me is to treat of a right way to govern the *Femal Sex*, I hold my lot to be fallen upon a fair

ground,

ground, and I will endeavour to husband it accordingly; I find also that for the establishment of this new *Republic* you have call'd out the choicest Wits in all faculties, therfore I account it an honor that you have put me in the List, though the least of them.

In evry species of Government, and indeed among all Societies of mankind (*Reclus'd Orders*, and other *Regulars* excepted) there must be a special care had of the *Femal* kind; for nothing can conduce more to the propagation, and perpetuity of a Republic, then the well managing of that gentle and useful Sex; For though they be accounted the weaker vessels, yet are they those in whom the whole masse of mankind is moulded, therfore they must not be us'd like Saffron bags, or *Verde* bottles, which are thrown into som by-corner when the wine, and spice are taken out of them.

It was an opinion truly befitting a few to hold, That *Woman* is of an inferior creation to *Man*, being made only for multiplication and pleasure, therfore hath she no admittance into the body of the Synagog; Such another opinion was that of the *Pagan Poet* who stutter'd out this verse, that ther are but two good hours of any woman,

Τινα μιαν ει βαλδυω, την μιαν ει βαλτω: Una in thalamo, alteram in tumulo; One hour in Bed, the other in the Grave.

Moreover, I hold also that of the Orator to be a wild extravagant speech, when he said, that if *Women* were not conterranean and mingled with men, *Angels* would descend and dwell among us. But a far wilder speech was that of the *Dogg-Philosopher*, who term'd *Women* *Necessary Evils*. Of this *Cynical Sect*, it seems was he, who would needs make *Orcus* to be the
 Anagram

Anagram of *Uxor*, by contracting *c*, *s* into an *x*:
Uxor et Orcus — *idem*.

Yet I confess, that among this Sex, as among men, ther are som good, som bad, som vertuous, som vicious, and som of an indifferent nature in whom vertu makes a compensation for vice. If ther was an Empresse in *Rome* so cunaing in her lust, that she would take in no passenger untill the vessel was freighted, (for fear the resemblance of the child might discover the tru father,) Ther was a *Zenobia* in *Afia* who would not suffer her husband to know her carnally no longer when once she found her self quick. If ther were a *Queen of France* that poysoa'd her King, ther was a *Qgeen* in *England*, who when her Husband had bin shot with an envenom'd arrow in the Holy Land, suck'd out the poyson with her own mouth when none els would do it. If the Lady *Barbara* Wife to *Sigismund* the Emperour, being advis'd by her ghostly Father after his death to live like a *Turtle*, having lost such a *Mate* that the world had not the like, made this wanton answer, *Father, since you would have me to lead the life of a Bird, why not of a Sparrow, as well as of a Turtle?* Which she did afterwards; I say, if ther were such a Lady *Barbara*, Ther was the Lady *Beatrix*, who after *Henry* her Emperours death lived after like a *Dove*, and immur'd her self in a Monastic Cell. But what shall I say of *Queen Artemisia* who had an Urnful of her husband *Mansolus*'s ashes in her closet, wherof she would take down a dram every morning next her heart, saying, that her body was the fittest place to be a sepulcher to her dear Husband, notwithstanding that she had erected such a Tomb for the rest of his body that to this day is one of the wonders of the world.

Moreover, it cannot be denied, but som females are of a high and harsh nature, witness those that two of our late greatest Clerks for Law and Learthing (Lo. B. and C.) did meet withall, one of whom was said to have brought back her Husband to his horn-book again: As also *Mysogenes* and *Socrates* Wives, who were *Zipporah* and *Xantippe*; you may guesse at the humor of One in the holy Code: And for *Xantippe*, among many other instances which might be produc'd let this serve for one; After she had scolded her Husband one day out of doores, as the poor man was going out, she whipp'd up into an upper loft, and threw a pispot full upon his Sconce, which made the Patient *Philosopher* (or *Fool* rather) to break into this speech for the venving of his passion, *I thought after so much thunder we should have rain.* To this may be added my neighbours shrewd Wife in *Westminster*, who once ringing him a peal as she was basting his roast (for he was a Cook) after he had newly come from the Tavern upon Sunday Evening she grew hotter and hotter against him, having Hell and the Devil oft in her mouth to whom she bequeath'd him: The staring Husband having heard her a great while with silence, at last he answer'd, *I prethee sweet heart do not talk so much to me of the Devil, for I know he will do me no hurt, for I have married his Kinswoman.* But I know ther are many that wear horns, and ride daily upon Coll-staves; but this proceeds not so often from the fault of the Female, as the sillines of the Husband who knowes not how to govern a Wife.

But a thousand such instances are not able to make me a *Mysogenes*, a Female-foe, therfore towards the policing and perpetuating of this your new Republic,

lic, ther must be som special rules for regulating of Marriage ; for a wife is the best or the worst fortune that can betide a man throughout the whole train of his life : *Plato's promiscuous concubitus or copulation* is more proper for Beasts then Rational Creatures. That incestuous custom they have in *China*, that one should marry his own sister, and in default of one, the next akin, I utterly dislike : Nor do I approve of that goatish latitude of lust which the *Alcoran* allowes, for one man to have eight Wives, and as many Concubines as he can well maintain ; Nor of another branch of their Law, That a man should marry after such an age under pain of mortal sin, for then what would becom of me ? No, I would have every man left at liberty in this point, for ther are men enough besides to people the Earth :

But that opinion of a poor shallow-brain'd puppy, who upon any cause of disaffection, would have men so have a priviledg to change their Wives or repudiat them, deserves to be hiss'd at rather then confuted ; for nothing can tend more to usher in all confusion and beggary throughout the world ; Therfore that Wise-aker deserves of all other to wear a totting horn. In this Republic one man should be contented with one Wife, and he may have work enough to do with her : But wheras in other Common-wealths men use to wear invisible horns, is would be a wholsom constitution, that they who upon too much jealousie and restraint, or ill usage of their Wives, or indeed not knowing how to use and manne them aright, which is one of the prime points of masculin discretion : As also they who according to that barbarous custom in *Russia* do use to beat their Wives duly once a week : But specially they who in their absence

fence coop them up and secure their bodies with locks, I say it would be a very fitting Ordinance in this new moulded Common-Wealth, that all such who impell their Wives by these meanes to change their Riders, should wear plain visible horns that passengers may beware of them as they go along, and give warning to others, — *Cornu ferit Ille Cavets.* For indeed nothing doth incite the masse of blood, and muster up libidinous thoughts more then diffidence, and restraint.

Moreover, in coupling women by way of Matrimony, it would be a good Law, and consentaneous to reason, if out of all Dowries exceeding 100 l. there should be two out of every *cess* deducted and put into a common Treasury for putting off hard-favor'd and poor Maids.

Touching Virginity and the Vestal fire I could wish 'twere the worst custom the Roman Church had, when gentle soules so endear themselves the more unto their Creator, do immure their bodies within perpetual bounds of chastity, dieting themselves and using austerities accordingly, wherby, bidding a farewell, and dying unto the world, they bury themselves alive as it were, and so passe their time in constant exercises of piety, and penance night and day, or in som other employments of vertu, holding Idlenes to be a mortal sin: were this cloyster'd course of life meerly spontaneous and unsorc'd, I could well be contented that it were practis'd in your new Republic.

But ther are other kind of Cloysters in som Common-Wealts, and among those who are accounted the wisest and best policed, which Cloysters are of a clean contrary nature to the former: These they call

the Courtesan Cloysters. And as in the other som
femals shut up themselves to keep the sacred fire of
pudicity and continence, so in these latter ther are
som of the hansom'st sorts of femals who are con-
niv'd at to quench the flames of irregular lust, lest
they should break into the lawful married bed.
'Tis true, Nature hath pour'd more active, and
hotter blood into the veins of som men wherin ther
are stronger appetits and motions, which moti-
ons were not given by nature to be a torment to man,
but to be turn'd into delight, health and propagation;
Therefore they to whom the gift of continence is de-
nyed, and have not the conveniency to have *debita*
vasa, and lawful coolers of their own by way of wed-
lock, use to extinguish their fires in these Venerean
Cloysters, rather then abuse their neighbours Wives,
and break into other mens inclosures. But whether
such a custom may be conniv'd at in this your Repub-
lic, and that such a *Common* may be allow'd to them
who have no *Inclosures* of their own, I leave to wiser
Legislators then my self to determine, specially in
South-east hot Countreys where Venerean *stillation*
(which *Scaliger* held to be a sixt outward sense, but
ridiculously) is in a stronger degree, I say, I leave
others to judge whether such a Randevous be to be
conniv'd at in hotter climes wher both Air, and Food,
and the bloud of the grape do all concur to make one
more libidinous. But it is a vulgar error to think
that the heat of the clime is the cause of lust; It
proceeds rather from adust choler and melancholy
that predominat, which humors carry with them a
sick and sharp itching quality.

The dull Hollander (with other Northwest Nations,
whose bloud may be said to be as buttermilk in their

veins) is not so frequently subject to such fits of lust, therefore he bath no such Cloysters or Houses for Ladies of pleasure ; Witnes the tale of *Hans Boobikin* a rich Boors Son, whom his Father had sent abroad a *Fryring*, that is, a Shroving, in our Language, and so put him in an equippage accordingly, having a new Sword and Scarf, with a gold Hatband and money in his purse to visit hansom Ladies ; but *Hans*, not knowing where to go els, went to his Grandmothers House, where he fell a courting and feasting of her ; But his Father questioning him at his return where he had bin a *fryring*, and he answering that he had bin at his Grandmothers ; The Boor replied, Gods Sacramant, I hope thou hast not layn with my Mother : Yes, said *Boobikin*, *Why should not I lye with your Mother, as you have layn with mine ?*

Thus in conformity to your desires, and the task impos'd upon me, have I scribbled out this peece of Drollery, which is the way, as I take it, that your design drives at ; I reserve som things till I see what others have don in their several Provinces they have undertaken towards the settlement of your new Republic.

So with a thousand thanks for your last hospitable favours, I rest as I have reason, and as you know me to be

Y^r own tr^m Servt,

J. H.

To

VIII.

To Mr. T. V. Barister, at his Chamber
in the Temple.

Cosen Tom,

I Did not think it was in the power of passion to have wrought upon you with that violence; for I do not remember to have known any (of so season'd a judgment as you are) lost so far after so frail a thing as a Female; but you will say *Hercules* himself stoop'd herunto, 'tis true he did, as appears by this Distich,

*Lenam non potuit, potuit superare Lezanam,
Quem Fera non potuit vincere viciis Hera.*

The saying also of the old Comic Poet makes for you, when he said, *Qui in amore cecidit peius agit quam si saxo saliat*, To be tormented with love is worse then to dance upon hot stones: Therfore partly out of a sense of your suffring, as well as upon the seriousness of your request, but specially understanding that the Gentlewoman hath Parts and Portion accordingly, I have don what you desir'd me in these lines; which though plain, short, and sudden, yet they display the manner how you were surpriz'd, and the depth of your passion.

To Mrs. E. B.

*Apelles, Prince of Painters, did
All others in that Art exceed,*

*But you surpass him, For he took
Som pains and time to draw a look,
You in a trice and moments space
Have pourtray'd in my Heart your Face.*

I wish this Hexastic may have power to strike her as deep as I find her eyes struck you. The Spaniard saith ther are four things requir'd in a Woer, viz. to be *Savio*, *Secreto*, *Solo* and *Sollicito*, that is, to be Sollicitous, Secret, Sole and Sage: Observe these rules, and she may make Her self your *Client*, and so employ you to open her Case, and recover her Portion, which I hear is in Hucksters hands.

So my dear Cosen, I heartily wish you the accomplishment of your desires, and rest upon all occasions

At your dispose.

J. H.

IX.

To Sir R. Williams Knight.

SIR,

I Am one among many who much rejoice at the fortunat windfall that happen'd lately, which hath so fairly rais'd and recreat'd your fortunes. It is commonly seen, that *Ubi est multum Phantasia* (viz. *ingenii*) *ibi est parum Fortune*, & *ubi est multum Fortune* *ibi est parum Phantasia*. Where ther is much of Fancy, ther is little of Fortune; and where ther is much of Fortune, ther's little of Fancy. It seems that Recorder

order Fleetwood reflected upon one part of this saying, when, in his Speech to the Londoners, among other passages whereby he sooth'd and stroak'd them, he said, *When I consider your wit, I admire your wealth.* But touching the Latin saying it is quite convinc'd in you, for you have *Fancy* and *Fortune* (now) in abundance: And a strong argument may be drawn, That Fortune is not *blind*, by her carriage to you, for she saw well enough what she did, when she smil'd so lately upon you.

Now, he is the really rich man who can make true use of his riches, He makes not *Nummus* his *Numen*, money his God, but makes himself *Dominus Nummi*, but becomes Master of his peny: The first is the arrand'st beggar, and slave that is; nay, He is worse then the *Arcadian Asse*, who while he carrieth gold on his back, eats thistles: He is baser then that sordid *Italian Stationer*, who would not allow himself brown paper enough to wipe his posteriors.

Now, it is observ'd to be the nature of Covetousnes, that when all other sins grow old, Covetousnes in som sordid soules growes younger and younger, hence I beleieve sprung the City Proverb; That the *Son is happy whose Father went to the Devil.* Yet I like the saying *Tom Waters* hath often in his mouth, *I had rather leave when I die, then lack while I live.* But why do I speak of these things to you who have so noble a Soul, and so much above the Vulgar?

Your Frend Mr. *Watts* is still troubled with coughing, and truly I beleieve he is not to belong among us: for, as the Turk hath it, *A dry Cough is the Trou-*

Trumpeter of death : He presents his most affectionate respects unto you, and so doth,

My noble Knight,

Your ever obliged Servant,

J. H.

X.

To Sir R. Cary Knight.

SIR,

I Had yours of the 20th current on St. Thomas yeeve, which was most welcom unto me ; but (to make a seasonable comparison) your Letters are like *Christ-mas*, they com but once a yeer ; yet I made very good cheer with your last, specially with that Seraphic *Hymn* which came inclosed therewith to usher in this Holy tyde ; and to correspond with you in som mesure that way, I have return'd you another of the safe subject : For as I have observ'd, two Lutes being tun'd alike, if one of them be played upon, the other, though being a good way distant, will sound of it self, and keep symphony with the first that's played upon, (which whether it proceeds from the meer motion of the air, or the emanation of Atoms, I will not undertake to determine,) So the sound of your Muse bath serv'd up mine to the same key and tune in these ternaries :

Upon

Upon the *Nativity* of our *Saviour*.

- 1 Wonder of wonders, *Earth* and *Sky*,
Time mingleth with *Eternity*,
And *Matter* with *Immensty*:
- 2 The *Sun* becomes an *Atom*; And a *Star*
Turns to a *Candle* to light Kings from far,
To see a spectacle so wondrous rare.
- 3 A *Virgin* bears a *Son*, that *Son* doth bear
A *World* of *sin*, acquitting mans arrear,
Since guilty *Adam* figg-tree leaves did wear.
- 4 A *Majesty* both infinit and just
Offended was, therfore the offring must
Be such, to expiat frail flesh and dust.
- 5 When no such Victims could be found
Throughout the whole expansive Round
Of *Heaven*, of *Air*, of *Sea*, or *Ground*,
- 6 The Prince of *Life* Himself descends
To make *Astrea* full amends,
And humane souls from *Hell* defends.
- 7 Was ever such a love as this,
That the Eternal Heir of *blisse*
Should stoop to such a low abyss?

The

The Muse confounded with the mystery according to the subject matter, ends with a question of admiration.

So wishing you as heartily as to my self (according to the instant season, and the old complement of *England*) a merry Christmas, and consequently a happy new yeer, I subscribe my self,

St. Innocents
day, 1654.

Your entirely devoted
Servant,

J. H.

XI.

To J. Sutton, Esq.

SIR,

Wheras you desire my opinion of the late History translated by Mr. *Wad*: of the Civil Wars of *Spain* in the beginning of *Charles* the Emperours Reign, I cannot choose but tell you, That it is a faigfal and pure maiden story, never blown upon before in any Language but in *Spanish*, therfore very worthy your perusal: For among those various kind of studies that your contemplative soul delights in, I hold History to be most fitting to your quality.

Now, among those sundry advantages which accrue to a Reader of History, one is, that no Modern accident can seem strange unto him, much lesse astonish him: He will leave off wondring at any thing, in regard he may remember to have read of the same; or much like the same that happen'd in former times; therfore

therfore he doth not stand staring like a child at evry unusual spectacle, like that simple *American*; who, the first time he saw a *Spaniard* on horseback, thought the man and the beast to be but one Creature, and that the horse, did chew the rings of his bit, and eat them.

Now, indeed, not to be an *Histerian*, that is not to know what Forren Nations, and our Forefathers did, *Hoc est semper esse Puer*, as *Cicero* bath it, this is still to be a child who gazeth at evry thing. Whence may be infer'd, ther is no knowledge that ripeneth the judgment, and puts one out of his nonage sooner then History.

If I had not formerly read the *Barons Wars* in *England*, I had more admir'd that of the *Ligners* in *France*: He who had read the near upon fourscore yeers Warrs in *Low-Germany*, I believe never wondred at the late thirty yeers Warrs in *High-Germany*. I had wondred more that *Richard of Bourdeaux* was knock'd down with Halbards, had I not read formerly that *Edward of Caernarvon* was made away by a hot iron thrust up his fondament. It was strange that *Murat* the great *Ottoman* Emperour should be lately strangled in his own Court at *Constantinople*, yet considering that *Osman* his Predecessor had bin knock'd down by one of his ordinary slaves not many yeers before, it was not strange at all. The Blazing Star in *Virgo* 34 years since did not seem strange to him who had read of that which appear'd in *Cassiopeia* and other Constellations som yeers before. Hence may be infer'd, That *History* is the great Loo-king-Glasse through which we may behold with An-cestral eyes, not only the various actions of ages pass'd, and the odd accidents that attend time, but

also discern the different humors of men, and feel the pulse of former times.

This History will display the very intrinsecals of the *Castilian*, who goes for the prime *Spaniard*, and make that opinion a Paradox, which cryes him up to be so constant to his principles, so loyal to his Prince, and so conformable to Government, for it will discover as much levity, and tumultuary passions in him as in other Nations.

Among divers other Examples which could be produc'd out of this story, I will instance in one: When *Juan de Padilla* an infamous fellow, and of base Extraction was made General of the people, among others ther was a Priest, that being a great Zelot for him us'd to pray publickly in the Church, *Let us pray for the holy Comminality, and his Majesty Don Juan de Padilla, and for the Lady Dona* *Maria Pachecò his Wife, &c.* But a little after som of *Juan de Padilla's* Soldiers having quarter'd in his house, and pittifullly plunder'd him, the next Sunday the same Priest said in the Church, *Beloved Christians, you know how Juan de Padilla passing this way, som of his Brigade were billeted in my House, Truly they have not left me one chicken, they have drunk up a whole barrel of Wine, devour'd my Bacon, and taken away my Catalina, my Maid Kate, I charge you therefore to pray no more for him, &c.* Divers such traverses as these may be read in that story, which may be the reason why it was suppress'd in Spain, that it should not crosse the Seas, or clammer o're the Pyreneans to acquaint other Nations with their foolery and basenes; yet Mr. *Simon Digby*, a Gentleman of much worth got a Copy, which he brought over with him, out of which this Translation is deriv'd;

though I must tell you by the by, that som passages were commanded to be omitted, because they had too near an analogy with our times.

So in a serious way of tru frendship, I professe my self,

London, 15 Jan.

Your most affectionate
Servant,

J. H.

XII.

To the Lo. Marquis of Dorchester.

My Lord,

Her is a sentence that carrieth a high sense with it, viz. *Ingenia Principum fata Temporum*, The fancy of the Prince is the fate of the tyme in point of Peace or Warr, Oppression or Justice, vertu or vice, prophanes or devotion, for *Regis ad exemplum*. But ther is another saying which is as tru, viz. *Genius plebis est fatum Principis*, The happines of the Prince depends upon the humor of the peopple. Ther can not be a more pregnant example herof, then in that successful and long-liv'd Queen, Q. Elizabeth, who having com as it were from the Scaffold to the Throne, enjoy'd a wonderful oalm; (excepting som short gusts of insurrection that happen'd in the beginning) for nere upon 45 years together: But this, my Lord, may be imputed to the temper of the peopple, who had had a boystrous King not long before, with so many revolutions in Religion, and a Minor King afterward which made them to be gover'd by their fellow-

fellow-Subjects; And the fire and fagot being frequent among them in Queen *Maries* daies, the humors of the common people were pretty well spent, and so were willing to conform to any Government that might preserve them and their estates in quietnes. Yet in the Reign of that so popular and wellbelov'd Queen, ther were many traverses which trench'd as much if not more upon the Priviledges of Parlement, and the Liberties of the people, then any that happen'd in the Reign of the two last Kings, yet it was not their fate to be so popular. Touching the first, *viz. Parlement*; In one of hers, ther was a motion made in the House of Commons, that ther should be a Lecture in the morning som daies of the week before they sate, wherunto the House was ver-
y inclinable: The Queen hearing of it, sent them a Message that she much wondred at their *rashnes*, that they should offer to introduce such an Innovation.

Another Parlement would have propos'd waies for the regulation of her Court; but she sent them another such Message, That she wondred they being call'd by her thither to consult of public affairs, they should intermeddle with the government of her ordinary Family, and to think her to be so ill a Huswife as not to be able to look to her own house her self.

In another Parlement ther was a motion made, that the Queen should entail the succession of the Crown, and declare her next Heir: but *Wensworth* who propos'd it, was committed to the Tower, where he breath'd his last; and *Browley* upon a lesse occasion was clasp'd in the Fleet,

Another

Another time the House petitioning that som
Lords might joyne in private Committees with the
Commoners, she utterly rejected it. You know how
Stubbs and *Page* had their hands cut off with a But-
chers knife and a Mallet, because they writ against
the Match with the Duke of *Anjou*; and *Perry* was
hang'd at Tyburn, though *Alured* who writ a bitter
invective against the late Spanish Match, was but
confin'd for a short time; how Sir *John Heywood* was
shut up in the Tower, for an Epistle Dedicatory to
the Earl of *Essex*, &c.

Touching her FAVORITS, what a monster of a man
was *Leicester*, who first brought the Art of poysning
into *England*? How many of her Maids of Honor did
receive claps at Court? Add hereunto that *Privy*
Seales were common in her daies, and pressing of men
more frequent, specially for *Ireland*, where they were
sent in handfuls rather to *committ* a Warr, (by the
cunning of the Officers) then to *conclude* it. The
three Fleets she sent against the *Spaniard* did hardly
make the benefit of the Voyages to countervail the
charge. How poorly did the *English* Garrison quit
Haure de Grace? and how were we baffled for the
arreares that were due unto *England* (by article) for
the Forces sent into *France*? For buildings, with all
kind of braveries els that use to make a Nation hap-
py, as Riches and Commerce inward and outward, it
was not the twentieth part so much in the best of her
dayes, (as appears by the Custom-House Book) as
it was in the Reign of her Successors.

Touching the Religion of the Court, she seldom
came to Sermon but in Lent time, nor did ther use to
be any Sermon upon Sundales, unlesse they were
Festivals: Wheras the two succeeding Kings had

two duly every morning, one for the household, the other for themselves, where they were alwayes present, as also at privat prayers in the closet; yet it was not their fortune to gain so much upon the affections of City or Countrey: Therefore, my Lord, the felicity of Queen *Elizabeth* may be much imputed to the rare temper and moderation of mens minds in those daies, for the pulse of the common people, and *Londoners* did beat nothing so high as it did afterwards when they grew pamper'd with so long peace and plenty. Add herunto, that neither *Hans*, *Jacky*, or *John Calvin*, had taken such footing here as they did get afterwards, whose humor is to pry and peep with a kind of malice into the carriage of the Court and mysteries of State, as also to malign Nobility, with the wealth and solemnities of the Church.

My Lord, it is far from my meaning hereby to let drop the least aspersion upon the Tomb of that rare renowned Queen, but it is only to observe the differing temper both of time and people. The fame of som Princes is like the *Rose*, which, as we find by Experience, smells sweeter after 'tis pluck'd: The memory of others is like the *Tulip* and *Poppie*, which make a gay shew, and fair florish while they stand upon the stalk, but being cut down, they give an ill-favor'd sente: It was the happiness of that great long-liv'd Queen to cast a blessing odor among her people both while she stood, and after she was cut off by the common stroak of mortality; and the older the world growes, the fresher her Fame will be. Yet she is little beholden to any forren Writers, unlesse it be the *Hollanders*, and good reason they had to speak well of her, for she was the chiefest Instrument

ment who, though with the expence of much English *bloud*, and *bullion*, rais'd them to a Republic, by casting that fatal bone for the *Spaniard* to gnaw upon, which shook his teeth so ill-favoredly for fourscore years together. Other Writers speak bitterly of her for her carriage to her Sister the Queen of *Scots*, for her ingratitude to her brother *Philip of Spain*; for giving advice by her Ambassador with the great *Turk* to expell the *Jesuits*, who had got a Colledge in *Pera*; as also that her Secretary *Walsingham* should project the poysning of the Waters of *Donay*; and lastly, how she suffer'd the Festival of the Nativity of the *Virgin Mary* in September to be turn'd to the celebration of her own birth-day, &c. But these stains are cast upon her by her enemies; and the aspersions of an Enemy use to be like the *dirt* of *Oysters*, which doth rather *cleanse* then *contaminat*.

Thus, my Lord, have I pointed at som remarks, to shew how various and discrepant the humors of a Nation may be, and the genius of the Times, from what it was; which doubtles must proceed from a High all-disposing power: A speculation that may becom the greatest, and *knowing*st spirits, among whom your Lordship doth shine as a star of the first magnitud; For your *House* may be call'd a tru *Academie*, and your *head* the *Capitol* of knowledge, or rather an *Exchequer*, wherin ther is *treasur* enough to give *Pensions* to all the *Witts* of the Time; with these thoughts I rest,

My most biggly Honor'd Lord,

*Lond. this 15.
of Aug.*

*Your very obedient, and ever
obliged Servant, J. H.*

XIII.

To Mr. R. Floyd.

Cosin Floyd,

The first part of Wisdom is to *give* good Counsell, the second to *take* it, and the third to *follow* it; Though you be young, yet you may be already capable of the two latter parts of wisdom, and it is the onely way to attain to the first: therfore I wish you to take and follow the good counsel of your Uncle J. for I know him to be a very discreet well-weigh'd Gentleman, and I can judge somthing of men, for I have studied many: Therfore if you steer by his compasse in this great busines you have undertaken, you need not fear *shipwrek*. This is the advice of

London, 6. Apr.

Your truly affectionate
Cosin,

J. H.

XIV.

To my Reverend and Learned Country-
man, Mr. R. Jones.

SIR,

IT is, among many other, one of my imperfections, that I am not ver'd in my *maternal Tong* so exactly as I should be; The reason is, that *Languages* and *words* (which are the chief Cretures of man, and the keys of knowldg) may be said to stick in the me-
mory

mory like nails or peggs in a Wainscott dore, which use to thrust out one another oftentimes: Yet the old *British* is not so driven out of mine, (for the cask savours still of the liquor it first took in) but I can say somthing of this elaborat and ingenious peece of yours which you please to communicat unto me so early; I cannot compare it more properly then to a basket of Posies gather'd in the best garden of flowers the Sacred Scriptures, and bound up with such art, that evry flower directs us where his bed may be found: Whence I infer, that this Work will much conduce to the advancement of *Bible-topia*, or Scripture knowledg, and consequently to the public good; It will also tend to the honor of our whole Countrey, and to your own particular Repute: Therfore I wish you good successe to make this child of your brain free deniz'en of the World.

London, 17.
Sept.

J. H.

X V.

To J. S. Esq. at White-Fryers.

SIR,

This new Peece of Philosophy comes to usher in the new-Yeer unto you; it dropp'd from the brain of one of the subtlest spirits of France, and a great Personage (the Duke of *Espernon*), though heterodoxal, and cross-grain'd to the old Philosophers: Among divers other Tenets he holds, that *Privatio*

is unworthy to be one of the three Principles of natural things, and would put *Love* in the place of it: But you know, Sir, that among other infirmities which Nature hath entayl'd upon man while he gropes here for truth among the Elements, discrepancy of Notions, and desire of Novelty are none of the least.

Now, touching this Critical Tract ther's not any more capable to censure it then your self, whose Judgment is known to be so sound and *Magisteriall*; let the pertines of the gift be supplied by the pregnancy of the *Will*, which swells with mountains of desires to serve you, and to shew in action as well as in words, how ready I would be

London, 2. Jan.

At your disposing.

J. H.

XVI.

To the Earl of Lindsey Great Chamberlain
of England, at Ricot.

My Lord,

I Most humbly thank your Lordship for the noble Present you commanded to be sent me from Grimsthorp, where, without disparagement to say, I may say you live as much like a Prince as any Graide in Christendom. Among those many Heroik parts (which appear'd so much in that tough battail of Kinton, where having all your Officers kill'd, yet you kept the Field, and preserv'd your wounded F-

ther from the fury of the Soldier, and from death for the time: As also for being the inseparablest *Cubicular Companion* the King took comfort in, in the height of his troubles,) I say, among other high parts which speak you noble, you are cryed up, my Lord, to be an excellent *Horseman, Huntsman, and Forester*. This makes me bold to make your Lordship the Judge of a small Discours, which upon a Critical dispute touching the *Vocall Forest* that goes abroad in my name, was impos'd upon me, to satisfie them who thought I knew somthing more then ordinary, what belong'd to a tru Forest.

There be three places for Venery or Venatical pleasure in England, viz. a *Forest*, a *Chase*, and a *Park*, they all three agree in one thing, which is, that they are habitations for wild beasts; The two first lye open, the last inclos'd: The *Forest* is the most noble of all, for it is a *Franchise* of so Princely a tenure, that, according to our Lawes, none but the King can have a *Forest*; If he chance to passe one over to a Subject, 'tis no more *Forest*, but *frank Chase*. Moreover, a *Forest* hath the preheminence of the other two both in *Laws*, in *Officers*, in *Courts* and *kinds* of beasts. If any offend in a *Chase* or *Park*, he is punishable by the *Common Law* of the Land; But a *Forest* hath Lawes of her own to take cognisance of all trespasses; she hath also her peculiar Officers, as *Foresters, Verderers, Regarders, Agisters, &c.* wheras a *Chase* or *Park* hath only *Keepers and Woodwards*. A *Forest* hath her Court of attachments, or *Swainmote Court*, where matters are as pleadable, and determinable, as at *Westminster-Hall*. Lastly, they differ somthing in the species of beasts; The *Hart, the Hind, the Hare, the Bore, the Wolf* are *Forest* beasts. The *Buck, the Doe, the Fox,*

the *Matron*, the *Roe* are beasts belonging to a *Chase* and *Park*

The greatest Forester they say that ever was in England was King *Caenius the Dane*, and after him St. *Edward*, at which time *Liber Rufus* the Red Book for Forest Lawes was made ; wherof one of the *Laws* was, *Omnis Homo abstineat à Venariis meis super pænam Vitæ* ; Let evry one refrain from my places of hunting upon pain of death.

Henry fitz Empresse (viz. the second) did coafforest much land, which continued all his reign, though much complain'd of : But in King *John's* time most of the Nobles and Gentry met in the great Meadow 'twixt *Winsore* and *Stanes*, to petition the King that he would disafforest som, which he promised to do, but death prevented him ; But in *Henry the thirds* time the *Charita de Foresta* (together with *Magna Charta*) were establish'd ; so that ther was much land disafforested, which hath bin call'd *pourliens* ever since, wherof ther were appointed *Rangers*, &c.

Among other innocent animals which have suffer'd by these Warrs, the poor *Deer* have felt the fury ther-of as much as any ; Nay, the very *Vegetals* have endur'd the bruat of it : Insomuch that it is not improp-erly said, That England of late is full of *New Ligges*, her *Woods* being cut down, and so much destroy'd in most places. So craving your Lordships pardon for this rambling peece of paper, I rest,

My most bightly Honer'd Lord,

London, 3.

Aug.

*Your obedient, and ever obliged
Servant,*

J. H.

To

XVII.

To Mr. E. Field at Orleans.

SIR,

IN your last you write to me that you are settled for a while in *Orleans* the loveliest City upon the *Loire*, and the best School for gaining pure Language, for as the *Attique* dialect in *Greece*, so the *Aurelian* in *France* doth bear the bell: But I must tell you, though you live now upon a brave River that divides *France* well nere in two parts, yet she is held to be the drunkenest River in Christendom, for she swallowes 32 other Rivers which she disgorgeth all into the Sea at *Nants*: she may be call'd a more drunken River then *Ebro* in *Spain*, which takes her name from *Ebro* according to the proverb there, *Me llamo Ebro porque de todas aguas bevo*, I call my self *Ebro*, because I drink of all waters.

Moreover, Though you sojourn now in one of the plentifull'st Continents upon Earth, yet I believe you will find the peeple, I mean the *Peasans*, no where poorer, and more slavish; which convinceth two Errors, one of *Aristotle*, who affirms, that the Countrey of *Gallia* though bordring upon *Spain* hath no *Affes*: If he were living now he would avouch the greatest part of the Inhabitants to be all *Affes*, they lye under such an intolerable burden of taxes: The second Error is, That *France* is held to be the freest Countrey upon Earth to all peeple; for if a slave comes once to breath *French* air, he is free *ipso facto*, if we may beleive *Bodin*, it being a fundamental Law

of

of France, *Servi peregrini, ut primum Gallie fines penetraverint liberi sunt*, Let stranger-slaves as soon as they shall penetrat the borders of France be free. I know not what priviledg strangers may claym, but for the Native French themselves, I hold them to be under the greatest servitude of any other Nation. There is another Law in France which inhibits women to rule; but what benefit doth accrue by this Law all the while that women are Regent and govern those who do rule? which hath bin exemplified in thhee Queen-Mothers together; The Huguenots have long since voted the first two to Hell to encrease the number of the Furies, and the Spaniard hath voted the third thither to make up the half dozen, for continuing a more violent Warr against her now only brother, and with more eagernes then her husband did.

So I wish you all happiness in your peregrination, advising you to take heed of that turbid humor of melancholy, which they say you are too prone unto; For sake this for a rule, that He who makes much of Melancholy will never be rid of a troublesome Companion: So I rest,

Gentle Sir,

London, 3. May.

Your most affectionate
Servitor,

J. H.

To

X. V I I I.

To the La. E. Countesse Dowager of
Sunderland.

Madame,

I Am bold to send your La. to the Countrey a new
Venice Looking-Glasse wherin you may behold
that admired Maiden-City in her tru complexion,
together with her Government and Policy, for which
she is famous all the world over; Therfore if at your
hours of leisute you please to cast your eyes upon
this glasse, I doabt not but it will afford you some
objects of entertainment, and pleasure.

Moreover, your Ladiship may discern through
this glasse the motions, and the very heart of the
Authour, how he continueth still, and resolves so to
do in what condition soever he be,

Madame,

London, 15 Junii.

Your most constant and
dutiful Servant,

J. H.

X. I X.

To the R. H. the Earl of Clare,

My Lord,

A Mong those high parts that go to make up a
Grandee, which I find concentrated in your Lord-
ship,

ship, one is, the exact knowledg you have of many Languages not in a superficial vapouring way as som of our Gallants have now a daies, but in a most exact manner both in point of *practice*, and *theory*; This induc'd me to give your Lordship an account of a task that was impos'd lately upon me by an emergent occasion touching the *Original*, the *growth*, the *changes* and present *consistence* of the *French Language*, which I hope may afford your Lordship som entertainment.

There is nothing so incident to all Sublunary things as corruptions and changes; Nor is it to be wondred at, considering that the Elements themselves which are the principles or primitive Ingredients wherof they be compounded, are naturally so qualified: It were as easie a thing for the Spectators eye to fasten a firm shape upon a running clowd, or to cut out a garment that but for a few daies together might fit the Moon, (who by priviledg of her situation and neighbourhoud predominates more over us then any other Celestial body) as to find stability in any thing here below.

Nor is this common frailty, or *fatality* rather, incident only to the grosser sort of Elementary Creatures, but *Mankind*, upon whom it pleas'd the Almighty to imprint his own Image, and make him as it were Lord Paramount of this Lower World, is subject to the same lubricity of Mutation; Neither is his *Body* and *Bloud* only liable therunto, but the *Ideas* of his *mind*, and interior operations of his *Soul*, *Religion* her self with the notions of holines, and the formality of saving faith not excepted, nay, the very faculty of *Reason* (as we find it too tru by late experience) is subject to the same instabilities.

But

But to come to our present purpose, among other priviledges which are peculiar to mankind, as Emanations flowing from the Intellect, *Language* is none of the least, And Languages are subject to the same fits of inconstancy and alteration as much as any thing els, specially the French Language; Nor can it seem strange to those who know the Airy volatile humor of that Nation, that their speech should partake somewhat of the disposition of their spirit, but will rather wonder it hath receiv'd no oftner change, specially considering what outward causes did also concur therunto; As that their Kings should make six several Voyages to conquer or conserve what was got in the *Holy Land*; Considering also how long the *English* being a peopple of another speech kept firm footing in the heart of *France*: Add herunto the *Warrs* and *Weddings* they had with their Neighbours, which, by the long sojourn of their Armies in other Countreys caus'd by the first, and the forren Courtiers that came in with the second, might introduce a frequent alteration: For Languages are like Lawes or Coines which commonly receive som change at evry sift of Princes; Or as slow Rivers by insensible alluvions take in and let out the Waters that feed them, yet are they said to have still the same beds, so *Languages* by a regardles adoption of som new words, and manumission of old do often vary, yet the whole bulk of the speech keeps entire.

Touching the tru ancient and genuin Language of the *Gaules*, som would have it to be a dialect of the *Dutch*, others of the *Greek*, and som of the *British* or *Welsh*. Concerning this last opinion, ther be many reasons to fortifie it, which are not altogether to be slighted.

The

The first is, that the ancient *Gaules* us'd to com-
frequently to be instructed here by the British *Druids*
who were the Divines and Philosophers of those
times, which they would not probably have done, un-
less by mutual communication they had understood
one another in som *Vulgar Language*, for this was
before the Greek or Latin came this side the *Alps*, or
that any Books were written, and there are no mea-
nies men then *Facinus* and *Cæsar* himself who record
this.

The second reason is, that ther want not good
Geographers who hold, that this Land was tied to
Gallia at first (as som say *Sicily* was to *Calabria*, and
Denmark to *Germany*) by an *Island* or neck of land
from *Gaulis* to *Dover*; for if one do well observe the
quality of the Cliffs on both shores, his eye will
judge that they were but one homogeneal piece of
earth at first, and that they were flentred and shiver'd
asunder by som act of violence as the impetuons
waves of the Sea.

The third reason is, that before the *Romans* con-
quer'd the *Gaules*, the Countrey was call'd *Wallia*,
which the *Romans* call'd *Gallia*, turning *W* into *G* as
they did els where, yet the *Walton* keeps his radical
letter to this day.

The fourth reason is, that ther be divers old *Gen-
lick* words yet remaining in the *French* which are pure
British both for sense and pronunciation, as *Havre* a
Haven, which is the same in *Welsh*, *derechef* again,
putaine a whore, *arrain* brassie money, *pros* an inter-
jection of stopping, or driving of a beast, but spe-
cially, when one speaks any old word in *French* that
cannot be understood, they say *il parle Baragonin*,
which is to this day in *Welsh*, *Whitebread*.

Lastly,

Lastly, *Pausanias* saith, That *Mark* in the *Celtik* old *French* tong^g signifieth a horse, and it signifieth the same in *Welsb.*

But though it be disputable whether the *British*, *Greek*, or *Dutch* was the Original Language of the *Gauls*, certain it is that it was the *Walloon* (but I confine my self to *Gallia Celsica*, which when the Roman Eagle had fastned his talons thore, and planted 23. Legions up and down the Countrey he did in tract of time utterly extinguish; It being the ordinary ambition of *Rome* wheresover she prevail'd, to bring in her *Language* and *Lawes* also with the *Lance*; which yes she could not do in *Spain*, or this Iland, because they had *Ports*, and places of fastnes to retire unto, as *Biscay* and *Wales*, where Nature hath cast up those Mountains as propugnacles of defence, therefore the very aboriginal Languages of both Countreys remain there to this day. Now *France* being a passable and plain pervious Continent, the *Romans* quickly diffus'd, and rooted themselves in evry part therof, and so co-planted their Language, which in a short revolution of time came to be call'd *Roman*; But when the *Franconians* a people of *Germany* came afterwards to invade, and possesse *Gallia*, both speech and people was call'd *French* ever after, which is nere 1300 years fince.

Now as all other things have their degrees of growing, so *Languages* have before they attain a perfection: We find that the *Latin* her self in the times of the *Sabins* was but rude, afterwards under *Eunius* and *Cato* the Censor it was refin'd in the twelve Tables; but in *Cesar*, *Cicero*, and *Salusts* time it came to the highest pitch of purity, and so dainty were the *Romans* of their *Language* then, that they would not suffer

suffer any exotic or strange word to be enfranchis'd among them, or enter into any of their *Diplomas* and public Instruments of Command, or Justice ; The word *Emblema* having got into one, it was thrust out by an expresse *Edict* of the *Senat*, but *Monopolium* had with much leave ado to stay in, yet not without a large Preface and Apologie : A little after, the *Latin* toungh in the vulgarity therof began to degenerat, and decline very much, out of which degeneration sprang up the *Italian*, *Spanish* and *French*.

Now, the *French* Language being set thus upon a *Latin* stock, hath receiv'd since sundry habitudes, yet retaining to this day som *Latin* words entire, as *animal*, *cadaver*, *tribunal*, *non*, *plus*, *qui*, *os*, with a number of others.

Childeric one of the first race of *French* Kings commanded by public *Edict*, that the 4 *Greek* Letters Θ Ξ Φ Ψ should be added to the *French* Alphabet to make the Language more masculin and strenuous, but afterwards it was not long observ'd.

Nor is it a worthles observation, that *Languages* use to comply with the humor, and to display much the inclination of a peopple ; The *French* Nation is quick and spritful, so is his pronunciation : The *Spaniard* is slow and grave, so is his pronunciation ; For the *Spanish* and *French* Languages being but branches of the *Latin* Tree, the one may be call'd *Latin* shortned, and the other *Latin* drawn out at lenghb, as *Corpus*, *Tempus*, *Caput*, &c. are monosyllables in *French*, as *Corps*, *Temps*, *Cap* or *Chef* ; wheras the *Spaniard* doth add to them, as *Cuerpo*, *Tiempo*, *Cabezas* ; And indeed of any other the *Spaniard* affects long words, for he makes som thrice as long as they are in *French*, as of *Levement* a rising, he makes *Levantamiento* ;

tamiento; of Pensée a thought, he makes Pensamiento; of Compliment he makes Complimiento: Besides, the Spaniard doth use to pause so in his pronunciation, that his Young seldom foreruns his Witt, and his brain may very well raise and superfoete a second thought before the first be utter'd: Yet is not the French so hasty in his utterance as he seems to be, for his quicknes or volubility proceeds partly from that concatenation he useth among his syllables, by linking the syllable of the precedent word to the last of the following, so that sometimes a whole sentence is made in a manner but one word, and he who will speak the French roundly and well, must observe this Rule.

The French Language began first to be polish'd, and arrive to that delicacy she is now come unto in the midst of the raign of Philip de Valois. Marot did somthing under Francis the first, (which King was a Restorer of Learning in general, as well as of Language;) But Ronsard did more under Henry the second: Since these Kings ther is little difference in the context of speech, but only in the choice of words, and softnes of pronunciation proceeding from such wanton spirits that did miniardize and make the Language more dainty and feminine.

But to shew what changes the French hath receiv'd from what it was, I will produce these few instances in verse and prose which I found in som Ancient Authors: The first shall be of a Gentlewoman that translated Esops Fables many hundred yeers since out of English into French, where she concludes,

*Au finement de ceſt' Escrit
Qu'en Romans ay tourné et dit;*

E

Me

Me nommeray par remembrance,
 Marie ay nom je suis de France;
 Per l'amour de Conte Guillaume
 Le plus vaillant de ce Royaume,
 M'entremis de ce livre faire
 Et de L'Anglais en Roman traire,
 Esope appelle l'ocul Livre,
 Qu'on translateret fit Escrire;
 De Grec en Latin le tourna,
 Et le Roy Alured qui l'ama,
 Le translata puis en Anglois,
 Et je l'ay tourné en François.

Out of the Roman de la Rose I will produce this Example,

Quand ta bouche toucha la moye,
 Cefut ce dont au Cœur j'ens joye;
 Sire Juge, donnez sentence
 Par moy, Car la pucelle est moye.

Two of the most ancient and approvedst Authors in French are Geoffroy de Villardoin Marshal of Campagne, and Hugues de Berfy a Monk of Chugny in the Reign of Philippe Auguste above 500 years since, from them I will borrow these two ensuing Examples, the first from the Marshal, upon a Croisade to the Holy Land.

Scachiez que l'an 1188 ans apres l'incarnation al temps Innocent 3. Apoستille de Rome, et Philippe Roy de France, et Richard Roy d'Engleterre eut un Saint homme en Fracce, qui et nom Folque de Nilly, et il ere prestre, et tenoit le paroichre de la ville, et telle Folque conuenç a parler

parler de Biex, et nostre sire fit manies miracles par luy,
&c.

Hugues de Bersy who made the Guiot Bible so much spoken in France, begins thus in verse,

D'oun siècle quant et horrible
M'estuet comencer une Bible,
Per poindre, et per ai guillanner
Et per bons exemples donner,
Ce n'ert une Bible bisongere
Mais fine, et voire et droisuriere
Mironer ert a toutis gens.

If one would compare the English that was spoken in those times which is about 560 yeers since, with the present, he should find a greater alteration.

But to know how much the *Modern French* differs from the *ancient*, let him read our Common Law, which was held good *French* in *William the Conqueror's time*.

Furthermore, among other observations; I find that ther are som well sounding single words antiquated in the French, which seem to be more significant then those that are com in their places, as *Marratre, paratre, fillatre, serourge, & Stepp-mother, a stepp-father, a son or daughter in law, a sister in law*; which now they expresse in two words, *belle mere, beau pere, belle sœur*. Moreover, I find ther are som words now in *French* which are turn'd to a countersense, as we use the *Dutch* word *crank* in English to be *well dispos'd*, which in the *Original* signifieth to be *sick*. So in French *Cacu* is taken for one whose wife is light, and bath made him a passive *Cuckold*; wheras clean contrary

trary *Cocu* which is the Cuckow, doth use to lay her eggs in another birds nest. This word *pleiger* is also to drink after one is drunk unto, wheras the first true sense of the word was, that if the party drunk unto was not dispos'd to drink himself, he would put another for a pledg to do it for him, els the party who began would take it ill. Besides, this word *Abry* deriv'd from the Latin *apricus*, is taken in French for a close place or shelter, wheras in the Original it signifieth an open free Sunshine. They now term in French a free boon-Companion, *Roger bon temps*, wheras the Original is *rouge bon temps*, reddish and fair weather: They use also in France when one hath a good bargain to say, *Il a joüe a boule veüe*, wheras the Original is *a bonne veüe*. A Beacon or Watch-Tower is call'd *Beffroy*, wheras the true word is *L'effroy*: A travelling warrant is call'd *Passeport*, wheras the Original is *passe par tout*. When one is grown hoarse, they use to say, *Il a veü le loup*, he hath seen the Wolf, wheras that effect of hoarsnes is wrought in one whom the Wolf hath seen first, according to *Pliny*, and the Poer,

— *Lupi illum videre priores.*

There is one saying or proverb which is observable, wherby *France* doth confess her self to be still indebted to *England*, which is, when one hath paid all his Creditors, he useth to say, *j'ay payé sous mes Anglois*, so that in this, and other phrases *Anglois* is taken for *Craencier* or Creditor; And I presume it had its foundation from this, that when the French were bound by Treaty in *Breisgny* to pay England so much for the ransom of King *John* then prisoner, the contribution lay so heavy upon the people, that for

many yeers they could not make up the summe : The occasion might be seconded in *Henry* the 8. time at the surrendry of *Bullen*, and upon other Treaties, as also in *Queen Elizabeths* raign, besides the moneys which she had disburs'd her self to put the Crown on *Henry* the fourth's head, which makes me think on a passage that is recorded in *Pasquier*, that happen'd when the Duke of *Anjou* under pretence of wooing the Queen came over into *England*, who being brought to her presence, she told him, He was com in a good time to remain a pledg for the moneys that *France* ow'd her Father, and other of her Progenitors; wherunto the Duke answer'd, That he was com not only to be a pledg, but her close prisoner.

Ther be two other sayings in French, which though they be obsolete, yet are they worthy the knowledg; The first is, *Il a perdu ses cheveux*, he hath lost his hair, meaning his honor; For in the first race of Kings ther was a Law call'd *La loy de la Chevelure*, wherby it was lawful for the *Noblesse* only to wear long hair, and if any of them had committed som foul and ignoble act, they us'd to be condemn'd to have their long hair to be cut off as a mark of ignominie, and it was as much as if he had bin *fleurdeliz'd*, viz. burnt on the back or hand, or branded in the face.

The other Proverb was, *Il a quitté sa ceinture*, he hath given up his girdle, which intimated as much as if he had becom bankrupt, or had all his estate forfeited; It being the ancient Law of *France*, that when any upon som offence had that penalty of confiscation inflicted upon him, he us'd before the Tribunal of Justice to give up his *Girdle*, implying therby, that the *girdle* held evry thing that belong'd to a

to a mans estate, as his budgett of money and writings, the keys of his House, with his Sword, Dagger, and Gloves, &c.

I will add herunto another Proverb which had bin quite lost, had not our Order of the Garter preserv'd it, which is, *Hom soit qui mal y pense, this we English, Ill to him who thinks ill*; though the tru sēnse be, *Let him be berayed who thinks any ill*, being a Metaphor taken from a child that bath beray'd his clouts, and I dare say ther's not one of a hundred in France who understands this word now adayes.

Furthermore, I find in the French Language; that the same fate hath attended some French words, as usually attend men, among whom som rise to preferment, others fall to decay and an undervalue; I will instance in a few; This word *Maistre* was a word of high esteem in former times among the French, and appliable to Noblemen, and others in high office only, but now 'tis fallen from the Baron to the Boor, from the Count to the Cobler, or any other mean artisan, as *Maistre Jean le Sauveter*, Mr. John the Cobler; *Maistre Jaquet le Cabaretier*, Mr. Jammy the Tapster.

Sire, was also appropriat only to the King, but now adding a name after it, 'c is appliable to any mean man upon the Endorsment of a Letter or otherwise: But this word *Souverain* hath rais'd it self to that pitch of greatness, That it is applied now only to the King, wheras in times pass'd, the President of any Court, any Bayliff or Seneschal was us'd to be call'd *Souverain*.

Mareschal likewise was at first the name of a Smith, Farrier, or one that dress'd horses, but it is clim'd by degrees to that heighth, that the chiefeft Commanders

of

of the Gendarmerie and Militia of *France* are come to be call'd *Marsbals*, which about 100 years since were but two in all, wheras now they are twelve.

This title *Majesty* bath no great antiquity in *France*, for it began in *Henry* the seconds time: And indeed the stile of *France* at first as well as of other Countreys, was to *Taoyer*, that is, to *Thou* any person that one spake unto, though never so high; but when the *Common-Wealth of Rome* turn'd to an *Empire*, and so much power came into one mans hand, then, in regard he was able to confer Honor, and Offices, the Courtiers began to magnifie him, and treat him in the plural number by *You*, and by degrees to deifie him by transcending titles, as we read in *Symmachus* in his Epistles to the Emperour *Theodosius*, and to *Valentinian*, where his stile to them is *Vestra eternitas, vestrum numen, vestra pereanitas, vestra clementia*, so that *You* in the plural number with other complements and titles seems to have their first rise with the *Western Monarchy*, which afterwards by degrees descended upon particular persons.

The *French* tong hath divers Dialects, viz. the *Picard*, that of *Jersey* and *Guernsey* appendixes once of *Normandy*, the *Provensal*, the *Gascon* or the speech of *Languedoc*, which *Scaliger* would etymologize from *Langue d'ony*, wheras it comes truly from *Langue de Gor*, in regard the *Goths* and *Saracens* who by their incursions and long stay in *Aquitain* first corrupted the speech of *Gallia*; The *Walloon* is another dialect which is under the King of *Spain*: They also of *Liege* have a dialect of the *French*, which among themselves they call *Romand* to this day.

Touching the modern *French* that's spoken now in the Kings Court, the Courts of Parlement, and in

the Universities of *France* ther hath bin lately a great competition which was the best; but by the learnedst, and most indifferent persons, it was adjudg'd, that the stile of the Kings Court was the purest and most elegant, because the other two did smell the one of *pedantry*, the other of *chiquassery*: And the late Prince of *Conde*, with the Duke of *Orleans* that now is, were us'd to have a *Censor* in their Houses, that if any of their Family spoak any word that favour'd of the Palace or the Schooles, he shold incur the penalty of an amercement.

The late Cardinal of *Richlieu* made it part of his glory to advance *Learning*, and the *French Language*; Among other Monuments he erected an University wher the Sciences should be read and disputed in *French* for the ease of his Countreymen, wherby they might presently fall to the *matter*, and not spend time to study *words* onely.

Thus have I presum'd to send your Lordship a rambling discours of the *French Language* pass'd and present, humbly expecting to be corrected when you shall please to have perused it: So I subscribe my self

London, 1. Octob.

Your Lordships thrice-
obedient Servant,

J. H.

XX.

To Dr. Weames;

SIR,

I Return you many thanks for the Additionals you
pleas'd to communicat unto me in continuance of
Sic

Sir Philip Sidney's *Arcadia*, and I admir'd it the more because it was the composition of so young a spirit, which makes me tell you, without any complement, that you are Father to a Daughter that Europe hath not many of her Equals; therefore all those gentle Soules that pretend to vertu should cherish her: I have herewith sent you a few lines that relate to the work, according to your desire.

To Mrs. A. W.

*If a Male soul by transmigration can
Pass to a Female, and her spirits Manu,
Then, sure, some sparks of Sidney's soul hath flown
Into your brest, which may in time be blown
To flames, for 'tis the cours of Enthean fire
To kindle by degrees, and brains inspire:
As budds to blossoms, blossoms turn to fruit,
So Wiles ask time to ripen, and recrent;
But yours give'st time the start, as all may see
In this smooth peece of early Poesie,
Which like sparks of one flame may well aspire,
If Phœbus please, to a Sydneyan fire.*

So with my very affectionat respects to your self,
and to your choice Family, I rest

London, 9.
Novem.

Your ready and Real
Servant,

J. H.

To

XXI.

To the incomparable Lady, the La. M. Cary.

Madame,

I Have discover'd so much of Divinity in you, that he who would find your Equal, must seek one in the other World; I might play the *Oracle*, and more truly pronounce you the wisest of Women, then he did Pythagoras the wisest of Men: for, questionless, that *Hee* or *Shee* are the wisest of all human Creatures, who are careful of preserving the noblest part of them, I mean the *Soul*: They who prick, and pamper the *Body*, and neglect the *Soul*, are like one who having a *Nightingal* in his House, is more fond of the wicker *Cage* then of the *Bird*: Or rather like one who hath *Perl* of an invaluable price, and esteems the poor box that holds it more then the jewel; The *Rational Soul* is the *breath* of God Almighty, she is his very *Image*, therfore who taints his soul may be said to throw dirt in Gods face, and make his breath stink: The *Soul* is a spark of Immortality, she is a Divine light, and the *Body* is but a socket of clay that holds it: In som this light goes out with an ill-favor'd stench; But others have a *sure-all* to preserve it from making any snuff at all; Of this nomber, Madame, you are one that shines clearest in this horizon, which makes me so much

*Your La. truly devoted
Servant,*
J. H.

*London, 31 Aug-
ust.*

To

XXII.

To the L. B. of Rox at Knolls.

My Lord,

The Christian Philosopher tells us, That a good Conscience is a perpetual feast ; And the Pagan Philosopher bath a saying, That a vertuous man is alwayes drunk ; Both these sayings aym at one sense, viz. that an upright, discreet man is alwayes full of good notions, and good motions, his soul is alwayes in tune, and the faculties therof never jarring ; He values this world as it is, a vale of trouble, and a valley of teares, full of Encombrances, and Revolutions ; and stands arm'd against all events : *Si fractus illaberatur Orbis.*

While you read this you have your own character, for I know none more capable both for the Practical part, as well as the Theory, to give precepts of patience, and prescribe rules of morality and prudence to all mankind : Your mind is like a stome bridg over a rapid River, which though the waters beneath be perpetually working, roaring and bubbling, yet the bridg never stirs, *pons nianet immotus* ; so among those monstrous mutations, and traverses that have lately happen'd you are still the same,

Mens immota manet —

I receiv'd your last under the covere of Sir John Sackvill, to whom I present my affectionat service, with a thousand thanks for that seasonable Present he pleas'd to send me, which will find me and my frends som

from employment, so desiring your *benediction*, I conclude, and subscribe my self,

My Lord,

*London, 7.
Decemb.*

*Your truly devoted
Servant,*

J. H.

XXIII.

To Sir W. Mason, Knight.

SIR,

I Present you with the second Part of the *Vocall Forest*, but before you make an entrance into the last *Walk* therof, be pleas'd to take this short caution along with you, which tends to rectifie such who I hear are over-rash, and critical in their censure of what is there contain'd, not penetrating the main design of the Author in that Allegorical Discours, nor into the quality of the Times, or the prudential Cautions, and indifferencies that an Historical peece expos'd to public view should require, which may make them perchance to shoot their *bolts* at Randum, and with wry looks at those *Trees*; Therfore let the discerning Surveyor as he crosseth this last *Walk* take a short advertisement before-hand; That whatsoever he meets therein glancing on the *Oke*, consists of imperfect suggestions, forrein criticismes, and presumptions, &c. Now, evry petty Sciolist in the Lawes of reason can tell that presumptions were never taken yet

yet for proofs, but for left-handed arguments, approaching rather the nature of cavillations than consequences.

Moreover, *Apologs*, *Parables*, and *Metaphors*, though press'd never so hard, have not the strength to demonstrate, or positively assert any Thesis; For as in *Theology*, the highest of Sciences, it is a received principle, *Scriptura Parabolica non est argumentativa*, so this Maxime holds good in all other compositions, and Arts. 'Tis granted, that in the *Walks* of this *Forest* ther be som free, and home-expressions drawing somewhat neer to the nature of *Satyres*, for otherwise it had bin a vain superfluous curiosity to have spent so much oile and labor in shrowding *Realities* under disguises, unles the Author had promised himself before-hand a greater latitude and scope of liberty to pry into som miscarriages, and solecisms of State; As also to question and perstringe som sorts of *Actors*, specially the *Cardenian* and *Classican*, who, as the whole world can witnes, were the first Raisers of those hideous tempests which powr'd down in so many showers of bloud upon infortunat *Drunita*, and all her coafforested Territories.

Now, touching that which is spoken of the *Oke* in the last *Walk*, if any intemperat *Basilean* take exceptions therat, let him know, that, as 'twas said before, most of them are but traducements, and pretensions; yet, it is a humane principle, (and will ever be so to the worlds end) that ther never was yet any Prince, (except one) nor will ther ever be any hereafter, but had his frailties, and these frailties in Kings are like stains in the purest Scarlet, which are more visible: What are but *motes* in others, are as *beams* in them, because that being mounted so high, they are more

expos'd to the eye of the World: And if the Historian points happily at some of those *mosses* in the Royal *Oke*, he makes good what he promis'd in the Entrance of the *Forest*, that he would endeavor to make a constant grain of *evenes*, and *impartiality* to passe through the whole bulk of that *Arborical Discours*.

We read that ther being a high feud 'twixt *Cicero* and *Varinius* who had crooked bow-leggs, *Varinius* having the advantage of pleading first, took occasion to give a touch himself of his natural imperfection that way, that he might tollere *ansam*, that he might by way of prevention cut off the advantages and intention which *Cicero* might have had to asperse him in that particular; the application hereof is easie and obvious.

But if the sober-minded Reader observe well what is spoken elsewhere of the *Oke* throughout the body and series of the story he will easily conclude, that 'twas far from the design of the Author out of any self or sinister ends to let any *sower droppings* fall from these *Trees* to hurt the *Oke*; and give me leave to tell you, That Hee who hath but as much witt as may suffice to preserve him from being begg'd for a *Fool*, will judg so.

Lastly, they who know any thing of the Lawes of History, do well know, that verity and indifference are two of the prime vertues that are requisit in a *Chronicler*. The same answer may serve to stop their mouths who would say something, if they could tell what, against my *Survey of the Signory of Venice*, and dedicated to the *Parlement of England*, as if the Author had chang'd his principles, and were affected to *Republiques*; wheras ther's not a syllable therin but what makes for *Monarchy*: therfore I rather pity, then

then repine at such poor Critiques, with the shallowness of their Judgments.

Thus much I thought good to intimat unto you, not that I mistrust your own censure, which I know to be candid and clear, but that, if ther be occasion, you may Vindicat

*Your truly affectionat
Servant,*

London, 4. Apr.

J. H.

XXIV.

*To the Right Honorable the La. E. Savage,
afterwards Countesse Rivers.*

Excellent Lady,

AMONG those multitudes that claim a share in the losse of so precious a Lord, mine is not the least; O how willingly could I have measur'd with my feet, and perform'd a pilgrimage over all those large Continents wherin I have travail'd, to have repriv'd him! Truly, Madame, I shall mourn for him while I have a heart beating in my brest; and though Time may mitigat the sense of grief, yet his *Memory* shall be to me, like his high Worth and Vertues, everlasting: But it is not so much to be lamented that he hath left us, (it being so infinitely to his advantage) as that he hath left behind so few like him.

I confess, Madame, this is the weightiest crosse that possibly could com to exercise your patience, but I know your Ladiship to be both *Pious* and *Prudent* in the highest degree, let the one preserve you from

excesse

excess of sorrow, which may prove irreligious to Heaven; and the other keep you from being injurious to your self, and to that goodly brave Issue of his, which may serve as so many living Copies of the Original.

God Almighty comfort your Ladiship, so pray-
eth,

Madame,

London, 2.

Febt.

*Your most humble, and
sorrowful Servant,*

J. H.

XXV.

To the Right Honorable John Lo. Sa.

My Lord,

I Should be much wanting to my self, if I did not congratulate your lately descended Honors: But truly, my Lord, this congratulation is like a vapor exhal'd from a Soyl overwhelm'd with a sudden inundation, such is the state of my mind at this time, it being o'recast with a thick fogg of grief for the death of your incomparable Father.

I pray from the centre of my heart that you may inherit his high worth and vertues as you do all things els, and I doubt it not, having discover'd in your nature so many pregnancies, and sparkles of innated honor. So I rest, in quality of

*London, 10.
Decemb.*

*Your Lordships most humble
Servant, J. H.*

To

XXI.

To Mr. J. Willson.

SIR,

I Receiv'd yours of the 10th current, and I have many thanks to give you, that you so quaintly acquaint me how variously the pulse of the Pulpiteers beat in your Town: Touching ours here (by way of corresponding with you) I'll tell you of one whom I heard lately; For dropping casually into a Church in *Thames-street*, I fell upon a Winter-Preacher who spoke of nothing but of the fire and flames of Hell; so that if a *Scythian* or *Groenlander* who are habituated to such extreme cold had heard, and understood him, they would have thought he had preached of *Paradise*; His mouth me thought did fume with the Lake of brimston, with the Infernal torments, and the thundrings of the Law, not a syllable of the Gospel; so I concluded him to be one of those who use to preach the *Law* in the *Church*, and the *Gospel* in their *Chambers*, where they make som femal hearts melt into peeces: He repeated his Text once, but God knowes how far it was from the subject of his preaching; He had also hot and fiery incitements to Warr, and to swimm in blood for the *Cause*: But after he had run away from his Text so long, the Spirit led him into a wildernesse of prayer, and there I left him.

God amend all, and begin with me, who am

London, 5.
July.

Your affured friend to
serve you,

J. H.

Fo

XXII.

To Sir E. S.

SIR,

IN the various courses of my wandering life, I have had occasion to spend som part of my time in *several* correspondences with divers, but I never remember that I pleas'd my self more in paying these civilities to any then to your self ; for when I undertake this task, I find that my *head*, my *hand*, and my *heart* go all so willingly about it, The *Invention* of the one, the *graphical office* of the other, and the *affections* of the last are so ready to obey me in performing the work, work do I call it ? 'tis rather a sport, my pen and paper are as a *Cheesboard*, or as your *Instruments of Music* are to you when you wold recreat your harmonious soul : Whence this proceeds I know not, unlesse it be from a charming kind of vertue that your *Letters* carry with them to work upon my spirits, which are so full of *facets* and familiar frendly strains, and so punctual in answering evry part of mine, that you may give the Law of *Epistolizing* to all Mankind.

Touching your Poet Laureat *Skelton* I found him (at last, as I told you before) skulking in *Duck-Lane* pitifully totter'd and torn, and as the times are, I do not think it worth the labor and cost to put him in better clothes, for the *Genius* of the *Age* is quite another thing, yet ther be som lines of his which I think will never be out of date for their quaint sease ; and with these I will close this Letter, and salute you as he did his frend with these options :

Salvo

*Salve plus decies quam sunt momenta dierum,
 Quot species generum, quot R̄es, quot nomina Rerum,
 Quot pratis flores, quot sunt et in orbe colores,
 Quot pisces, quot Aves, quot sunt et in Aequore Na-
 ves,
 Quot volucrum Penne, quot sunt tormenta Gehenne,
 Quot cœli stella, Quot sunt et in orbe puelle,
 Quot Sancti Roma, quot sunt miracula Thome,
 Quot sunt virtutes, tantas itbi mitto salutes.*

These were the wishes in times of yore of Jo. Skel-
ton, but now they are of

London, 4.
Aug.

Your J. H.

XXVIII.

To R. Davis, Esq.

SIR,

Did your Letters know how truly welcom they
are to me, they would make more haste, and
not loyter so long in the way; for I did not receive
yours of the second of June, till the first of July;
which was time enough to have travell'd not onely a
hundred English, but so many Helvetian miles that are
five times bigger, for in som places they contain for-
ty furlongs, wheras ours have but eight, unlesse it be
in Wales where they are allow'd better mesure, or in
the North parts where there is a wea. bit to evry
mile: But that yours should be a whole month in

making scarce 100 English miles, (for the distance between us is no more) is strange to me, unlesse you purposely sent it by *John Long the Carrier*. I know being so nere *Lemsters Ore* that you dwell in a gentle soyl which is good for *cheese* as well as for *cloth*, therfore if you send me a good one, I shall return my Cosen your Wife somthing from hence that may be equivalent; If you neglect me, I shall think that *Wales* is relaps'd into her first barbarismes; for *Strabo* makes it one of his arguments to prove the *Britains* barbarous, because they had not the *Art* of making *cheese* till the *Romans* came: But I believe you will preserve them from this imputation again. I know you can want no good grasse therabouts, which, as they say here, growes so fast in som of your fields, that if one should put his horse there over night, he should not find him again the next morning. So with my very respectful commendes to your self, and to the partner of your couch and cares, I rest, my dear Cosen,

*Tours always to
dispose of,*

J. H.

London, 5.
Jun.

XXIX.

To W. Roberts, Esq.

SIR,

THE *Dominical Prayer*, and the *Apostolical Creed*, (wherof ther was such a hot dispute in our last conversation) are two Acts tending to the same object of devotion, yet they differ in this, that we include all in the first, and our selves only in the second,

cond, one may begg for another, but he must *believe* for himself, ther is no man can *believe* by a deputy ; The articles of the Creed are as the twelve signes in the Zodiak of *Faith* which make way for the *Sun of Righteousnes* to passe through the centre of our hearts, as a Gentleman doth wittily compare them : But what offence the *Lords Prayer*, or the *Creed* have committed (together with the Ten *Commandements*) as to be as it were banished the Church of late yeers, I know not ; considering that the whole office of a Christian may be said to be comprehended in them, for the last prescribes us what we should do, the second what we should *believe*, the third how and what we should pray for : Of all the Heretiques that ever I heard of, I never read of any who bore analogy with these.

Touching other opinions, they are but old fancies newly furbish'd ; Ther were *Adamits* in former times, and *Rebaptizers* : Ther were *Iconoclaste*, destroyers of Images, but I never read of *Stauroclastæ*, Destroyers of Crosses : Ther were also *Agoniclita*, who held it a superstition to bow the knee ; besides, ther were those who stumbled at the Resurrection, as too many do now : Ther were *Aereans* also who malignd *Bishops* and the *Hierarchy* of the Church ; but we read those *Aerians* turn'd *Arrians*, and *Atheists* at last : The greatest Greek and Latin Fathers inveigh against those *Aerians* more bitterly then against any other : *Chrysostom* saith, *Heretiques* who have learnt of the Devil not to give due honor to *Bishops* ; and *Epiphanius* saith, *It is the voice of a Devil, rather then of a Christian, that ther is no difference 'twixt a Bishop and a Presbyter, &c.*

Good Lord, what fiery clashings have we had lately for a *Cap* and a *Surplice*! what an Ocean of human blood was spilt for ceremonies only, and outward formalities, for the bare position of a *table*! But as we find the rufflingst winds to be commonly in Cimiteries, and about Churches, so the eagerst, and most sanguinary Wars are about Religion, and ther is a great deal of weight in that distich of *Prudentius*,

*Sic mores produnt animum, et mihi credite semper,
Functus cum falso est dogmate cedis amor.*

Let the *Turk* spread his *Alcoran* by the *Sword*, but let Christianity expand her self still by a passive fortitude wherin she alwaies gloried.

We live in a strange Age, when evry one is in love with his own *Fancy*, as *Narcissus* was with his *Face*, and this is tru *spiritual pride*, the usherer in of all confusions; The Lord deliver us from it, and grant we may possesse our soules with patience, till the great wheel of providence turn up another spoke that may point at peace, and unanimity among poor mortals; In these hopes I rest

London, 5.

Jan.

Yours entirely,

J. H.

XXX.

To Howel Guyn Esq.

My much endeared Cosen,

I send you herewith according to your desires the British or Welsh Epitaph, (for the Saxons gave us that new name, calling us *Walshmen* or *strangers* in our own Countrey) which Epitaph was found in the *West-Indies* upon Prince *Madoc* nere upon 600 years since :

*Madoc wif mwy dic wedd
Fawn genau Owen Gwyneth,
Ni funnun dir fy enridoedd,
Ni da mawr ond y moroedd.*

Which is English'd thus in Mr. Herbert's Travels.

*Madoc ap Owen was I call'd,
Strong, tall, and comly, not int'ralld
With home-bred pleasure, but for Fame
Through Land and Sea I sought the same.*

This British Prince *Madoc* (as many Authors make mention) made two Voyages thither, and in the last left his bones there, upon which this Epitaph lay. Ther be other pregnant remarks that the British were there, for ther is a Promontory not far from *Mexico* call'd *Cap Britain*, ther is a creek call'd *Gwyndwer*, which is in Welsh *White-water*, with other words, as you shall find in Mr. Herberts and others ; they had also the sign of the *Crosse* in reverence among them.

And now that I am upon British observations, I will

will tell you somthing of this name *Howell*, which is your first, and my second name ; passing lately by the Cloysters of the Abbey at *Westminster*, I stepp'd up to the Library that *Archbishop Williams* erected there, and I lighted upon a *French Historian*, *Bertrand d'Argentré* Lord of *Forges*, who was President of the Court of Parlement in *Rennes* the chief Town of little *Britany* in *France* call'd *Armorica*, which is a pure *Welsh* word, and signifies a Countrey bordring upon the Sea as that doth, and was first coloniz'd by the *Britains* of this Iland in the reign of *Theodosius* the Emperour, *An. 387* ; whose Language they yet preserve in their radical words : In that Historian I found that ther were four Kings of that Countrey of the name *Howell*, viz. *Howell* the first, *Howell* the second, *Howell* the Great, (who bore up so stoutly against *Ætius* the famous Roman General) and *Howell* the fourth, that were all Kings of *Armorica*, or the lesser *Britany*, which continued a Kingdom till the yeer 874, at which time the title was chang'd to a *Duchy* but *Souvrain* of it self, till it was reduc'd to the *French* Crown by *Francis* the first. Ther are many Families of quality of that name to this day in *France* ; And one of them desir'd to be acquainted with me by the mediation of Monsieur *Augier* who was there Agent for *England*. Touching the Castle of Good King *Howell* hard by you , and other ancient places of that name, you know them better then I, but the best title which *England* hath to *Wales* is by that Castle, as a great Antiquary told me : So in a tru bond of frendship, as well as of bloud, I rest,

London, 8.
Octob.

Your most affectionat Cosen to
serve you, J. H.

To

XXXI.

To Mr. W. Price at Oxon.

My precious Nephew,

Her could hardly better news be brought me, than to understand that you are so great a Student, and that having pass'd through the bryers of *Logic*, you fall so close to *Philosophy*: Yet I do not like your method in one thing, that you are so fond of new Authors, and neglect the old, as I hear you do: It is the ingrateful genius of this Age, that if any Sciolist can find a hole in an old Authors coat, he will endeavor to make it much more wide, thinking to make himself som body therby; I am none of those, but touching the Antients, I hold this to be a good Moral Rule, *Landandum quod bene, ignoscendum quod aliter dixerunt*: The older an Author is, commonly the more solid he is, and the greater Teller of truth: This makes me think on a *Spaniſh Captain*, who being invited to a Fish-dinner, and coming late, was sate at the lower end of the Table where the small fish lay, the great ones being at the upper end; therupon he took one of the little fish and held it to his ear, his Camarades ask'd him what he meant by that? He answer'd in a sad tone, Som 30 years since my Father passing from *Spain* to *Barbary* was cast away in a storm, and I am asking this little fish whether he could tell any tydings of his body, he answers me, that he is too young to tell me any thing, but those old Fish at your end of the Table may say somthing to it, so by that trick of drollery he got his share of them: The application is easie, therfore I advise you not to neglect old Authors, for though we be

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com as it were to the Meridian of truth, yet ther be many *Neoterical* Commentators and self-conceited Writers that eclipse her in many things, and go from *obscurum* to *obscurus*.

Give me leave to tell you, Cosen, that your kinred and frends with all the world besides, expect much from you in regard of the pregnancy of your spirit, and those advantages you have of others, being now at the source of all knowledg : I was told of a Conn-trey-man who coming to Oxford, and being at the Townes-end, stood listeing to a flock of Geese, and a few doggs that were hard by, being ask'd the reason, He answer'd, that he thought the Geese about Oxford did *gaggle* Greek, and the Doggs barked in *Latin* ; If som in the world think so much of those irrational poor creatures that take in University air, what will your frends in the Countrey expect from you who have the *Instrument* of reason in such a perfection, and so well strung with a tenacious Memory, a quick understanding, and rich invention, all which I have discover'd in you, and doubt not but you will employ them to the comfort of your frends, your own credit, and the particular contentment of

London, 3.

Febr.

Your truly affectionat
Uncle,

J. H.

XXXII.

To Sir K. D. in Paris.

SIR,

I Had bin guilty of such an offence wherof I should never have absolv'd my self, if I had omitted so bansom

bansom an opportunity to quicken my old devotions to you: Among those multitudes here who resent your hard condition, and the protractions of your busines, ther is none who is more sensible that so gallant and sublime a soul (so much renowned throughout the world) should meet with such harsh traverses of fortune: For my self, I am like an Almanack out of date, I am grown an unprofitable thing, and good for nothing as the times run, yet in your busines I shall play the Whetstone, which though it be a dull thing of it self, and cannot cut, yet it can make other bodies to cut, so shall I quicken those who have the managing of your busines, and power to do you good, whensoever I meet them. So I rest,

Your thirty-yeers

Servant,

London; 2.

J. H.

XXXII.

To Mr. R. Lee in Antwerp.

SIR,

AN acre of performance is worth the whole *Land* of promise; Besides, as the *Italian* hath it, *Deeds* are *men*, and *Words* *women*: you pleas'd to promise me when you shook hands with *England* to barter Letters with me; But wheras I writ to you a good while since by Mr. *Simons*, I have not receiv'd syllable from you ever since.

The times here frown more and more upon the *Cavaliers*, yet their minds are buoyd up still with strong

strong hopes; som of them being lately in company of such whom the Times favor, and reporting som comfortable newes on the Royalists side, one of the other answer'd, Thus you Cavaliers still fool your selves, and build alwaiers *Castles in the air*; therupon a sudden reply was made, *Where will you have us to build them els, for you have taken all our Lands from us?* I know what you will say when you read this. *A pox on these tru jests.*

This tale puts me in mind of another; Ther was a Gentleman lately who was offer'd by the Parlement a parcel of *Church or Crown Lands* equivalent to his arrears, and asking Counsel of a frend of his *which* he should take, he answer'd, *Crown Lands* by all means; for if you take *them*, you run a hazard only to be *hang'd*, but if you take *Church-Lands* you are sure to be *damn'd*: wherunto the other made him a shrewd reply, Sir, I'le tell you a tale; Ther was an old Usurer not far from *London*, who had train'd up a dogg of his to bring his meat after him in a hand-basket, so that in time the shagg dogg was so well bred, that his Master us'd to send him by himself to *Smithfield Shambles* with a basket in his mouth, and a note in the bottome therof to his Butcher, who accordingly would put in what joyns of meat he writ for, and the dogg would carry it hansomly home; It happen'd one day, that as the dogg was carrying a good shoulder of Mutton home to his Master, he was set upon by a company of other huge doggs who snatch'd away the basket, and fell to the Mutton; The other dogg measuring his own single strenght, and finding he was too weak to redeem his Masters Mutton, said within himself, (as we read the like of *Cryippus's dogg*) nay, since ther is no remedy you shall be *hang'd* before you have all, I will have also my

my share, and so fell a eating amongst them; I need not, said he, make the application unto you, 'tis too obvious, Therfore I intend to have my share also of the Church-Lands.

In that large List of frends you have left behind you here, I am one who is very sensible that you have thus banish'd your self: It is the high will of heaven that matters should be thus, Therfore *Quod divinitus accidit humiliter, quod ab hominibus viriliter ferendum*; We must manfully bear what comes from men, and humbly what comes from above: The Pagan Philosopher tells us, *Quod divinitus contingit homo a se nulla arte cuspedit*, Ther is no fence against that which comes from Heaven, whose deerees are irrever-fable.

Your frends in Fleetstreet are all well both long-coats and short coats, and so is

*Your inalterable frend to
love and serve you,*

London, 9.
Novem.

J. H.

XXXIV.

To Sir J. Tho. Knight.

SIR,

There is no request of yours but is equivalent to a command with me; And wheras you crave my thoughts touching a late History publish'd by one Mr. Willson, which relates the Life of King James, though I know for many yeers your own judgment

to

to be strong and clear enough of it self, yet to comply with your desires, and for to oblige you that way another time to me, I will deliver you my opinion.

I cannot deny but the thing is a painful peece, and proceeds after a handsome method in drawing on the series and thred of the story, but it is easily discer-
nable, that a partial Presbyterian vein goes constant-
ly throughout the whole work; And you know it is
the genius of that people to pry more then they shold
into the Courts and comportments of Princes, and
take any occasion to traduce and bespatter them: So
doth this Writer, who endeavors all along (among
other thiags) to make the world beleive that King
James, and his Son after him were inclin'd to Popery,
and to bring it into *England*: Wheras I dare avouch,
that neither of them entertain'd the least thought
that way, they had as much design to bring in *Pre-
ster-John* as the *Pope*, or *Mahomet* as soon as the
Masse; This conceit made the Writer to be subject
to many mistakes, and misrepresentations, which so
short a circuit as a *Letter* cannot comprehend.

Yet I will instance in one grosse mistake he hath in
relating a passage which concerns Sir *Elias Hicks* a
worthy Knight, and a fellow-servant of yours and
mine: And he doth not only misrepresent the busi-
nes, but he foully asperseth him with the terms of
unworthines, and *infamy*; The truth of that passage
is as followeth, and I had it from very good bands:

In the yeer, 1621. The *French* King making a ge-
neral Warr against Them of the *Religion*, beleager'd
Montauban in Person while the Duke of *Espernon*
block'd up *Rochel*; The King having layn a good
while before the Town, a cuuning report was rais'd
that

that *Rochell* was surrendred, this report being blown into *Montauban*, must needs dishearten them of *Rochell*, being the prime and tenablest propugnacle they had; Mr. *Hicks* happen'd to be then in *Rochell*, being recommended by Sir *George Goring* to the *Marquis de la Force*, who was one of them that commanded in chief, and treated Mr. *Hicks* with much civility, so far that he took him to be one of his domestic Attendants: The *Rochellers* had sent two or three special Envoys to *Montauban* to acquaint them with their good condition, but it seems they all miscarried, and the *Marquis* being troubled in his thoughts one day, Mr. *Hicks* told him, that by Gods favor he would undertake and perform the service to *Montauban*; Herupon he was put accordingly in equippage; so after ten daies journey, he came to a place call'd *Moysak*, where my Lord of *Doncaster* afterwards Earl of *Carlile* was in quality of Ambassador from *England* to observ the *French* Kings proceedings, and to mediat a Peace 'twixt him and the Protestants: At his first arrival thither it was his good happ to meet casually with Mr. *Peregrin Fairfax*, one of the Lo. Ambassadors retinue, who had bin a former Camarade of his: among other Civilities he brought Mr. *Hicks* to wait upon the Ambassador; to whom he had credential Letters from the Assembly of *Rochell*, acquainting his Lordship with the good state they were in; Mr. *Hicks* told him besides that he was engaged to go to *Montauban* as an Envoy from *Rochell*, to give them tru information how matters stood: The Ambassador replied, That it was too great a trust to put upon so young shoulders: So Mr. *Hicks* being upon going to the *French* Army which lay before *Montauban*, Mr. *Fairfax* would

would needs accompany him thither to see the Trenches and Works ; being com thither they met with one Mr. *Tho. Webb* that belong'd to the Marshal St. *Gerand*, who lodg'd them both in his own Hutt that night ; and having shew'd them the Batteries and Trenches the day after, Mr. *Hicks* took notice of one place which lay most open for his dessein, resolving with himself to passe that way to the Town ; He had told *Fairfax* of his purpose before, who discovering it to *Webb*, *Webb* ask'd him whether he came thither to be hang'd ? for divers were us'd so a little before : The next day *Hicks* taking his leave of *Webb*, desir'd *Fairfax* to stay behind, which he refusing, did ride along with him to the place which *Hicks* had pointed out the day before for his design, and there *Fairfax* left him ; So having got betwixt the *Corps de gard* and the Town, he put spurs to his horse, and waving his pistol about his head, got in, being pursued almost to the Walls of the Town by the Kings party : being entred, old Marshal *de la Force* who was then in *Mountauban* having heard his relations of *Rochell*, fell on his neck and wept, saying, That he would give 1000 Crowns he were as safely got back to *Rochell* as he came thither : And having stayed there three weeks, he, in a sallie that the Town made one Evening, got clear through the Leaguer before *Mountauban*, as he had formerly don before that of the Duke of *Espernon*, and so recover'd *Rochell* again. But to return to Mr. *Fairfax*, after he had parted with Mr. *Hicks* he was taken prisoner, and threatned the rack, but whether out of the apprehension therof, or otherwise, he died a little after of a Feavor at *Moysac* ; though 'tis tru that the *Gazetts* in *Paris* did publish that he died of the torture, with the *French Mercury* since. Mr.

Mr. *Hicks* being return'd to *London* was question'd by *Sir Ferdinando Fairfax* for his brothers death, therupon *Mr. Webb* being also com back to *London*, who was uppon the very place where these things happen'd in *France*, *Mr. Hicks* brought him along with him to *Sir Ferdinand's Lodgings*, who did positively affirm, that *Mr. Hicks* had communicated his design to *Mr. Peregrin Fairfax*, (and that he reveal'd it first to him) so he did fairly Vindicat *Mr. Hicks*, wherewith *Sir Ferdinand* remain'd fully satisfied, and all his kinred.

Whoever will observe the carriage and circumstances of this action, must needs confess that *Mr. Hicks* (now *Sir Elias Hicks*) did comport himself like a worthy Gentleman from the beginning to the end thereof: The design was generous, the conduct of it discreet, and the conclusion very prosperous, in regard it preserv'd both *Mountauban* and *Rochell* for that time from the fury of the Enemy; for the King rais'd his siege a little after from before the one, and *Espernon* from before the other: Therfore it cannot be denied but that the said Writer (who so largely intitles his book the *History of great Britain*, though it be but the *particular Reign of King James only*,) was very much to blame for branding so well a deserving Gentleman with *infamy* and *unworthiness*, which are the words he pleaseth to bestow upon him; And I think he would willingly recant, and retract his rash censure were he now living, but Death press'd him away before the *Presse* had done with his Book, wherof he may be said to have died in Child-bed.

So presenting herwith unto you my hearty respects
G and

and love, endear'd and strengthen'd by so long a tract of time, I rest

London, 9.
Novem.

Your faithfull & true
Servant,

J. H.

XXXV.

To Mr. R. Lewis in Amsterdam.

Cosen,

I Found yours of the first of *February* in the Post-house as I casually had other busines there; else it had miscarried, I pray be more careful of your directions hereafter. I much thank you for the avisos you sent me how matters passe thierabouts: Me thinks that *Amsterdam* begins to smell rank of a *Hans Town*, as if she would be independent, and Paramount over the rest of the confederat Provinces; she hath som reason in one respect, because *Holland* contributes three parts of five, and *Amsterdam* her self nere upon the one moyty of those three parts to maintain the Land and Naval Forces of the States Generall: That *Town* likewise as I hear begins to compare with *Venice*, but let her stay there awhile; yet she may in som kind do it, for their situation, and begining have bin alike, being both indented with *Waters*, and both *Fisher-Townes* at first.

But I wonder at one newes you write me, that *Amsterdam* should fall of repairing and bewtifieng of *Churches*, wheras the news here is clean contrary; for

for while you *adorn* your Churches there, we *destroy* them here: Among other, poor *Pauls* looks like a great Skeleton, so pitifully handled, that you may tell her ribbs through her skin, her body looks like the Hulk of a huge *Portugal Carake*, that having cross'd the line twelve times, and made three Voyages into the *East-Indies*, lies rotting upon the strand. Truly I think not *Turk* or *Tartar*, or any Creature except the Devil himself, would have us'd *Pauls* in that manner: you know that Once a *Stable* was made a *Temple*, but now a *Temple* is becom a *stable* among us. *Prob superi! quantum mortalia pectora Caca*
Noctis habent —

There are strange *Heteroclysties* in Religion now a dayes, among whom som of them may be said to endeavor the exting of the Kingdom of Christ, in lifting it upon *Belzebubs* back, by bringing in so much *profaness* to avoid *superstition*. God deliver us from *Atheism*, for we are within one stepp of it, and touching *Judaisme*, som corners of our City smell as rank of it as yours doth there.

I pray be punctual in your returns herafter, for as you say well, and wittily, Letters may be said to be the *chiefest Organs* (though they have but paper-pipes) through which Friendship doth use to *breathe*, and *operat*: For my part, I shall not be wanting to set those *Organs* a working for the often conveyance of my best affections unto you. Sir *T. Williams*, with his choice *Lady* blow over through the same *Pipe* their kind respects unto you, and so do divers of your frends besides; but specially, my dear *Cosen*,

Lond. 3. Jan.

Yours J. H.

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To

XXXVI.

To J. Anderson, Esq.

SIR,

You have bin often at me (though I knew you to be a *Protestant* so in *grain*, that all the Waters of the *Tyber* is not able to make you change color) that I should impart unto you in *writing* what I observ'd *commendable* and *discommendable* in the *Roman Church*, because I had eaten my bread often in those Countreys where that Religion is profess'd and practis'd in the greatest height. Touching the *second* part of your request, I need not say any thing to it, for ther be Authors enough of our Church to inform you about the positions and tenets wherin we differ, and for which we blame them: concerning the *first* part, I will give you a short intimation what I noted to be *praise-worthy* and *imitable* in point of practise.

The *Government* of the *Roman Church* is admirable, being moulded with as much policy as the wit of man can reach unto, and ther must be *Civil policy* as well as *Ecclesiastic* us'd to keep such a world of people of several Nations, and humors in one *Religion*; though at first when the *Church* extended but to one *Chamber*, then to one *House*, after to one *Parish*, then to one *Province*, such policy was not so requisit. For the *Church* of Christ may be compar'd to his *Person* in point of degrees of growing; and as that coat which serv'd him in his *Child-hood* could not fit him in his *Youth*, nor that of his *Youth* when he was com to his *Manhood*; no more would the same *Government* (which, compar'd to the *Fundamentals* of faith (that are still the same) are but as outward *garments*,) fit all

all ages of the Church, in regard those millions of accidents that use to attend *Time*, and the variable humors of *Men*; Insomuch that it was a wholsom caution of an ancient Father, *Distinguis inter tempora, & concordabis cum Scriptura.* This Goverment is like a great Fabric rear'd up with such exact rules of Art and Architecture that the foundation, the roof, sides, and angles, with all the other parts have such a dependence of mutual support by a rare contignation, concinnity and indentings one in the other, that if you take out but one stone it hazards the downfall of the whole Edifice! This makes me think, that the Church of *Rome* would be content to part with, and rectifie som things, if it might not endanger the ruine of the whole, which puts the world in despair of an *Oecumenical Council* again.

The Uniformity of this Fabric is also to be admir'd, which is such as if it were but one entire continued Homogeneous peece; for put case a *Spaniard* should go to *Poland*, and a *Pole* should travel to the furthest part of *Spain*, wheras all other objects may seem ne're so strange to them in point of *lodging, language and diet*, though the complexion and faces, the behaviour, *garb, and garments* of men, women and children be differing, together with the very air and clime of the place, though all things seem strange unto them, and so somewhat uncouth and comfortles, yet when they go to Gods House in either Countreys, they may say they are there at home, for nothing differs there either in *Language, Worship, Service or Ceremony*, which must needs be an unspeakable comfort to either of them.

Thirdly, it must needs be a commendable thing that they keep their Churches so cleanly and Amiable,

for the Dwellings of the Lord of Hosts should be so: To which end your greatest Ladies will rise before day sometimes in their night clothes to fall a sweeping som part of the Church, and decking it with flowers, as I heard Count Gondamars Wife us'd to do here at Ely-House Chappel; besides, they keep them in constant repair, so that if but a quarry of glasse chance to be brokes, or the least stone be out of square, 'tis presently mended. Moreover, their Churches stand wide open early and late, inviting as it were all Commers, so that a poor troubled soul may have access to thither at all houres to breath out the pannings of his heart, and the ejaculations of his soul either in prayer or praise: nor is ther any exception of persons in their Churches, for the Cobler will kneel with the Count, and the Laundress gig by geoul with her Lady, ther being no Peyses there to cause pride and envy, contentions and quarrels which are so rife in other Churches.

The comely prostrations of the body, with genuflexion, and other acts of humility in time of Divine Service is very exemplary: Add besyond, that the reverence they shew to the holy functions of the Church is wonderful, Princes and Queens will not disdain to kisse a Capuchins sleeve, or the Surplice of a Priest: Besides, I have seen the greatest and beutifull' st young Ladies go to Hospitals, wher they not only dresse, but lick the sores of the sick.

Furthermore, the conformity of *seculars*, and re-signment of their judgments to the Governors of the Church is remarkable: Ther are not such Scepricks and Cavillers there as in other places, They humbly beleive that Lazarus was three daies in the grave, without questioning where his soul was all the while,

nor

nor will they expostulat how a man who was born blind from his Nativity should presently know the shapes of Trees wherunto he thought the first men he ever saw were like after he receiv'd sight. Add herunto that they esteem for Church preferments most commonly a man of a pious good disposition, of a meek spirit, and godly life, more then a *Learned* man, that is either a great Linguist, Antiquary or Philosopher, and the first is advanc'd sooner then the latter.

Lastly, they think nothing too good or too much for Gods *House*, or for his *Ministers*, no place too sweet, no buildings too stately for them being of the best profession. The most curious Artists will employ the best of their skill to compose hymns, and Anthemes for Gods *House*, &c.

But, me thinks I hear you say, that you acknowledge all this to be commendable, were it not that it is accompanied with an odd opinion that they think to merit therby, accounting them works of *Supererogation*.

Truly, Sir, I have discours'd with the greatest Magnifiers of meritorious works, and the chiefest of them, made me this comparison, that the Blood of Christ is like a great vessel of Wine, and all the merits of men whether active or passive, were it possible to gather them all in one lump, are but as a drop of water thrown into that great vessel, and so must needs be made Wine, not that the *Water* hath any inherent vertu of it self to make it self so, but as it receives it from the *Wine*.

It is reported of *Cesmo de Medici*, that having built a goodly Church with a Monastery therunto annex'd, and two Hospitals, with other Monuments of Piety, and endow'd them with large revenues, as

one did much magnifie him for these extraordinary works, for which doubtles he merited a high reward in heaven, he answer'd, 'Tis tru, I emp'ly'd much treasure that way, yet when I look over my leger book of accountis, I do not find that God Almighty is indebted to me one penny, but I am still in the arrear to him.

Add herunto the sundry wayes of mortification they have by frequent long fastings, and macerations of the flesh, by their retirednes, their abandoning the world, and sequestrations from all mundane affaires, their notable humility in the distribution of their almes, which they do not use to hurle away in a kind of scorn as others do, but by putting it gently into the beggars hand.

Som shallow-pated *Puritan* in reading this, will shoot his bolr, and presently cry me up to have a *Pope* in my belly, but y&u know me otherwise, and ther's none knowes my intrinsecals better then you: We are com to such times, that if any would maintain those decencies, and humble postures, those solemnities and rites which should be practis'd in the Holy House of God, (and Holines becom's his House for ever) nay, if one passing through a Church should put off his hatt, ther is a giddy and malignant race of peopple (for indeed they are the tru *malignants*) who will give out that he is running post to *Rome*; Notwithstanding that the Religion establish'd by the Lawes of *England* did ever allow of them ever since *Reformation* began, yet you know how few have run thither. Nay, the *Lutherans* who use far more ceremonies symbolizing with those of *Rome*, then the English *Protestants* ever did, keep still their distance, and are as far from her now as they were at first.

England had lately (though to mee it seems a great while

while since) the face and form, the goverment and gravity, the constitutions and comelines of a *Church*; for she had something to keep her self *handsome*; she had wherwith to be hospitable, and do deeds of *Charity*, to build *Almes-Houses*, *Free-Schooles* and *Colleges* which had bin very few in this Iland, had ther bin no *Church-Benefactors*: she had brave degrees of promotion to incite industry, and certainly the conceit of honor is a great encouragement to vertu: Now, if all professions have stepps of Rising, why should *Divinity* the best of all professions be without them? The *Apprenice* doth not think it much to wipe his Masters shooes, and sweep the gutters, because he hopes one day to be an *Alderman*: The *Common Soldier* carrieth hopes in his Knap-sack to be one day a *Captain*, and *Colonel*: The *Student* in the Ends of Courts turns over *Ploydon* with more alacrity, and tuggs with that crabbed study of the Law, because he hopes one day to be a *Judg*; So the *Scholler* thought his labor sweet, because he was buoyd up with hopes that he might be one day a *Bishop*, *Dean*, or *Canon*. This comly subordination of degrees we once had, and we had a *Visible* conspicuous *Church*, to whom all other *Reformists* gave the upper hand; but now she may be said to have crept into corners, and fallen to such a contempt that she dares scarce shew her face. Add herunto in what various kinds of confusions she is involv'd, so that it may be not improperly said, while she thought to run away so eagely from *Babylon*, she is fallen into a *Babel* of all opinions: In so much that they who came lately from *Italy* say, how *Rome* gives out, that when all Religion is lost in *England*, she will be glad to com

to

to *Rome* again to find one out, and that she danceth all this while in a circle.

Thus have I endeavour'd to satisfy your importunity as far as a sheet of paper could reach, to give you a touch what may be not only allowable but laudable, and consequently imitable in the Roman Church, for

— *Fas est et ab Hoste doceri.*

but I desire you would expound all with a *safe sense*, wherwith I know you abound, otherwise I would not be so free with you upon this ticklish subject; yet I have cause to question your *Judgment* in one thing, because you magnifie so much my *talent* in your last; helas Sir, a small *handkercher* is enough to hold mine, wheras a large *table-cloth* can hardly contain that rich *talent* which I find God and Nature hath *intrusted* you withall; In which opinion I rest alwaies

*Your ready and real
Servant,*

London, 3.

July.

J. H.

XXXVII.

*To Doctor Harvey, at St. Laurence
Poultney.*

SIR,

I Remember well you pleas'd not only to passe a favorable censur, but give a high character of the First Part of *Dodone's Grove*, which makes this *Second* to com and wait on you, which, I dare say, for variety

variety of fancy is nothing inferior to the first; It continueth an historical account of the occurrences of these times in an allegorical way under the shadow of *Trees*, and I believe it omits not any material passage which happen'd as far as it goes: If you please to spend som of the parings of your time, and fetch a walk in this *Grove* you may haply find therin som recreation: And if it be tru what the Ancients write of som *Trees* that they are *Fatidicall*, These com to foretell, at leastwise to wish you, as the season invites mee, a Good New yeer, and according to the *Italian complement*, *buon principio, miglior mezzo, ed ottimo fine*, with these wishes of happines in all the three degrees of comparison, I rest

London, 2.

Jan.

Your devoted Servt,

J. H.

XXXVIII.

To R. Bowyer, Esq.

SIR,

I Receiv'd yours of the tenth current, where I made a new Discovery, finding therin one argument of your friendship which you never urg'd before, for you give me a touch of my failings in point of *Litteral* correspondence with you: To this give me leave to answer, That He who hath glasse-windowes of his own, should take heed how he throwes stones at those of his Neighbours: We have both

of

of us our *failings* that way, witness els yours of the last of *May*, to mine of the first of *March* before; but it is never over-late to mend: therefore I begin, and do penance in this white *sheet* for what is pass'd; I hope you will do the like, and so we may *absolve* one another without a *Ghostly Father*.

The *French* and *Spaniard* are still at it like two *Cocks* of the game, both of them pitifully bloudied, and 'tis thought they will never leave, till they peck out one another's eyes. They are daily seeking new alliances to fortifie themselves, and the quarrel is still so hot, that they would make a *League* with *Lucifer* to destroy one another.

For home-newes, the freshest is, that wheras in former times ther were complaints that *Church-men* were *Justices of the Peace*, now the clean contrary way, *Justices of Peace* are becom *Church-men*; for by a new *Act* of that *Thing* in *Westminster* call'd now a *Parlement*, the power of giving in *Marriage* is pass'd over to them, which is an *Ecclesiastique Rite* evry where els throughout the world.

A Cavalier coming lately to a Booksellers shop desir'd to buy this *Matrimonial Act*, with the rest of that holy *Parlemens*, but he would have them all bound in *Calfs-Leather* bought out of Mr. *Barebone's* Shopp in *Fleetstreet*.

The *Soldiers* have a great spleen to the *Lawyers*, in so much that they threaten to hang up their *Gowns* among the *Scotts Colours* in *Westminster-Hall*; but their chiefeſt aym is at the regulation of the *Chancery*, for they would have the same *Tribunal* to have the power of *Justice* and *Equity*, as the same *Apothecaries* shop can afford us *Purges*, and *Cordials*.

So

So with my kind and cordial respects unto you, I rest

London, 9.
Novem.

Your entire, and truly
affectionat Servant,

J. H.

XXXIX.

To Mr. J. B. at his House in St. Nicolas
Lane.

SIR,

When I exchang'd speeches with you last, I found (yet more by your *discours* then *countenance*) that your spirits were towards a kind of ebb by reason of the interruption, and stopp which these confused Times have put to all mercantile negotiations both at home and abroad : Truly, Sir, when after a serious recollection I had ruminated upon what dropp'd from you then, I extremely wondred, which I should not have done at another, in regard since the first time I had the advantage of your frendship, I discover'd that you were naturally of generous and freeborn thoughts ; I have found also, that by a rare industry you have stor'd up a rich stock of Philosophy, and other parts of prudence, which induc'd me to think that no worldly revolution, or any crosse winds though never so violent, no not a *Hauracne* could trouble the *calm* of your mind ; Therfore to deal freely with you, you are not the same man I took you for.

I confess 'tis a *passive* Age, and the stoutnes of the ver prudent & most Philosophical men were ne-

put to such a trial: I thank God the School of affliction hath brought me to such a habit of patience, it hath caus'd in me such Symptomes of Mortification, that I can value this world as it is, It is but a Vale of troubles, and we who are in it are like so many ants trudging up and down about a Mole-bill; Nay at best, we are but as so many Pilgrims, or Passengers travelling on still towards another Countrey: 'Tis true, that som do find the way thither more smooth, and fair, they find it flowry, and tread upon Camamel all along; Such may be said to have their Paradis here, or to sayl still in Fortunes sleeve, and to have the wind in the poop all the while, not knowing what a storm means; yet both the *Divine* and *Philosopher* do rank these among the most infortunat of men. Others ther are who in their journey to their last home do meet with rocks, and craggs, with ill-favor'd flooughs and boggs, and divers deep and dirty passages; for my part I have already pass'd through many such, and must expect to meet with more: Therefore you also by your various adventures, and negotiations in the world must not think to escape them; you must make account to meet with encumbrances, and disasters, with mischances and crosses. Now, 'twas a brave generous saying of a great Armenian Merchant, who having understood how a Vessel of his was cast away, wherin ther was laden a rich Cargazon upon his sole account, He struck his hand on his breast and said, *My heart I thank God is still afloat, my spirites shall not sink with the ship, nor go an inch lower.*

But why do I write to you of patience and courage? In doing this, I do no otherwise then *Phormio* did when he discours'd of War before *Hannibal*; I know you have prudence enough to cheer up and instruct your

your self; Only let me tell you, that you superabound with fancy, you have more of mind then of body, and that sometimes you overcharge the Imagination by musibg too much upon the odd traverses of the world: therefore I pray rouse up your spirits, and reserve your self for better times, that I may long enjoy the sweetnes of your friendship, for the Elements are the more pleasing unto me, because you live with me amongst them. So God send you such tranquillity of thoughts as I wish.

Yours tru friend,

5. Aprilis.

J. H.

X L.

To Major J. Walker in Coventry.

SIR,

I heartily congratulat your return to England, and that you so safely cross'd the Scythian Vale, for so old Gildas calls the Irish Seas in regard they are so boystrous and rough: I understand you have bin in sundry hot and hazardous encounters, because of those many scars and cuts you wear about you, and as Tom Dawson told me, it was no lesse then a miracle that none of them were mortal, being eleven in all: It makes me think on a witty complement that Captain Miller put upon the Persian Ambassador when he was here, who shewing him many wounds that he had receiv'd in the Wars against the Turk, the Captain said, That his Lordships skin after his death would

would yield little money, because it had so many holes in it.

I find the same Fate hangs o're the Irish, as befell the old Britains here, for as they were hemm'd among the Welsh Mountains, so the Irish are like now to be all kennell'd in Connaught: We see daily strange revolutions, and God knowes what the issue will be at last; howsoever let us live and love one another, in which resolution I rest

Entirely yours,

2. May.

J. H.

XLI.

To Mr. T. C. at his House upon Tower-Hill.

SIR,

TO inaugurate a good and Jovial New-Yeare unto you, I send you a mornings draught, (viz. a bottle of Metheglin,) Neither Sir John Barly-corn or Bacchus had any thing to do with it, but it is the pure juyce of the Bee, the laborious Bee, and King of Insects; The Druyds and old British Bards were wont to take a carowse herof before they entred into their speculations, and if you do so when your fancy labours with any thing, it will do you no hurt, and I know your fancy to be very good.

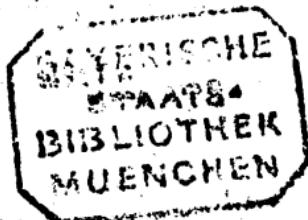
But this drink alwaies carries a kind of state with it, for it must be attended with a brown tost, nor will it admit but of one good draught, and that in the morning, if more, it will keep a *humming* in the head, and

and so speak too much of the *House* it comes from, I mean the *Hive*, as I gave a caution elsewhere; and because the bottle might make more haste, I have made it go upon these (Poetique) feet :

J. H. T. C. *Salutem, et annus Platonicus,*
Non Vitis, sed Apis succum tibi mitto bibendum.
Quem legimus Bardos olis potasse Britannos,
Qualibet in bacca Vitis Megera latefecit;
Qualibet in gutta Mellis Aglaia nites.

The juice of Bees not Bacchus here behold,
Which British Bards were wont to quaff of old,
The berries of the grape with Furies swell,
But in the Honey-comb the Graces dwell.

This alludes to a saying which the *Turks* have, that ther lurks a devil in evry berry of the *Vine*. So I wish you as cordially as to my self an auspicious and joyfull New-Yeer, because you know I am



Your truly affectional,
Servitor,

J. H.

XLII.

To Sir E: S.

SIR,

AT my return to *London*, I found two of yours that lay in bank for me, which were as welcom to me as the New-Yeer, and as pleasing as if two pen-

H

dants

ents of *Orient Pearl* had bin sent to a *French* Lady: But your Lines, mee thought, did easst a greater lustre then any such *Mosch's beads*, for they displayed the whitenes of a comly and knowing soul, which reflecting upon my faculties did much enlighten them, with the choice notions I found therein.

I thank you for the absolution you send me for what's pass'd, and for your other invitation; But I have observ'd a civility they use in *Italy* and *Spain*, not to visit a sick person too often, for fear of putting him to waste his spirits by talk, which they say spends much of the inward man; but when you will have recover'd your self, as I hope you will do with the season, I shall return to kiss your hands, and your feet also could I ease you of that podagrinal pain which afflicts you.

I send you a thousand thanks for your kind acceptance of that small New-Years gift I sent, and that you concur with divers other in a good opinion of it: So I rest,

Your own true Servant,

London, 18.

Febr.

J. H.

XLIII.

To the truly Honored the Lady Sybilla Brown at her House here Sherburn.

Madame,

When I had the happiness to wait upon you at your being in *London*, ther was a dispute rais'd about the ten *Sybills*, by one, who, your Ladi-ship

ship knowes, is no great frend to *Antiquity*, and I was glad to apprehend this opportunity to perform the promise you drew from me then to vent somthing upon this subject for your Ladiships satisfaction.

Madame, In these peevish times, which may be call'd the *rust* of the *Iron Age*, ther is a race of cross-grain'd people which are malevolent to all *Antiquity*, If they read an old Authour it is to quarrel with him, and find some hole in his coat; They slight the Fathers of the Primitive times, and prefer *John Calvin*, or a *Causabon* before them all: Among other tenets of the first times they hold the ten *Sybills* to be fictitious and fabulous, and no better then *Uriganda*, or the *Lady of the Lake*, or such doting belldams: They stick not to term their predictions of Christ to be meer mock-Oracles, and odd arreptitious frantick extravagancies; They cry out that they were forg'd and obtruded to the world by some officious Christians to procure credit, and countenance to their Religion among the *Pagans*.

For my part, Madame, I am none of this incredulous perverse race of men, but what the current, and concurrent testimonies of the Primitive times do hold forth, I give credit therunto without any scruple.

Now, touching the works of the *Sybills*, they were in high request among the Fathers of the first 4. Centuries, insomuch that they us'd to urge their Prophe-sies for conversion of *Pagans*, who therfore call'd the Christians *Sybillianists*, nor did they hold it a word of reproach; They were all Virgins, and for reward of their chastity, 'twas thought they had the gift of Prophecy; not by any endowment of nature, or inherent humane quality, or ordinary ideas in

the soul, but by pure divine inspirations not depending on second causes in sight; They speak not like the ambiguous Pagan Oracles in riddles, but so clearly that they sometimes go beyond the Jewish Prophets; they were call'd *Sibylæ* that is, of the Counsels of God, *Sios* in the *Eolic* dialect being *Dens*: They were preferr'd before all the *Chaldean* Wizards, before the *Bacides*, *Branchyde* and others, as also before *Tiresias*, *Manto*, *Matis*, or *Cassandra*, &c.

Nor did the *Christians* onely value them at that height, but the most learned among the *Ethnicks*, did so, as *Varro*, *Livie*, and *Cicero*, the first being the greatest *Antiquary*, the second the greatest *Historian*, and the third the greatest *Orator* that ever *Rome* had, who speaks so much of that famous *Acrostic* that one of them made of the Name of our *Saviour*, which sure could not be the work of a *Christian*, as som would maliciously obtrude, it being so long before the Incarnation.

But for the better discharge of my engagement to your Ladiship, I will rank all the ten before you, with som of their most signal Predictions.

The *Sibylls* were ten in number, wherof ther were 5. born in *Europe*, to wit, *Sibylla Delphica*, *Camæa*, *Samia*, *Cumana*, and *Tyburtina*, the rest were born in *Asia* and *Afric*.

The first was a *Persian* call'd *Samberta*, who plainly forecold many hundred yeers before in these words, *The womb of the Virgin shall be the salvation of the Gentiles*, &c.

The second was *Sibylla Lybica*, who among other Prophesies haeh this; *The day shall come that men shall see the King of all living things, and a Virgin Lady of the world shall hold him in her Lapp.*

The third was *Delphica*, who saith, *A Prophet shall be born of a Virgin.*

The fourth was *Sybilla Cumæa*, born in *Campania* in *Italy*, who hath these words, that *God shall be born of a Virgin, and converse with sinners.*

The fifth was the famous *Erythras* born at *Babylon*, who compos'd that famous *Acrostic* which *St. Augustin* took so much pains to translate into *Latin*: which begins, *The Earth shall sweat signes of Judgment, from Heaven shall com a King who shall reign for ever, viz. in humane flesh, to the end that by his presence he judg the world; A river of fire and brimstone shall fall from Heaven, the Sun and Starrs shall lose their light, the Firmament shall be dissolv'd, and the Moon shall be darkned, a Trumpet shall sound from Heaven in wofull and terrible manner, and the opening of the Earth shall discover confused, and dark hill, and before the Judge shall com evry King, &c.*

The fixt was *Sybilla Samia*, who saith, *He being rich shall be born of a poor Maid, the Creatures of the Earth shall adore him, and praise him for ever.*

The seventh was *Cumana*, who saith, *That he should come from Heaven, and reign here in poverty, he should rule in silence, and be born of a Virgin.*

The eight was *Sybilla Helleponica*, who foretells plainly, that *A Woman shall descend of the Jewes call'd Mary, and of her shall be born the Son of God, and that without carnal copulation, &c.*

The ninth was *Pbrygia*, who saith, *The highest shall com from heaven, and shall confirm the Council in heaven, and a Virgin shall be shew'd in the Vall.ys of the desarts, &c.*

The tenth was *Tyburtina*, born nere *Tyber*, who saith, *The invisible Word shall be born of a Virgin, he shall*

converse with sinners, and shall of them be despis'd, &c.

Moreover, St. Austin reciteth these Prophesies following of the Sybills; Then he shall be taken by the wicked bands of Infidels, and they shall give him buffets on his face, they shall spit upon him with their foul and accursed mouths, he shall turn unto them his shoulders, suffering them to be whipp'd: He also shall be crown'd with thorns, they shall give him gall to eat, and vineger to drink; Then the vail of the Temple shall rend, and at mid-day it shall be dark night, &c.

Lactantius relateth these Prophesies of theirs, *Hee shall raise the dead, the impotent and lame shall go, the deaf shall hear, the blind shall see, and the dumb speak,* &c.

In fine, out of the Works of the Sybills may be deduc'd a good part of the miracles and sufferings of Christ, therfore for my part I will not cavill with Antiquity, or traduce the Primitive Church, but I think I may believe without danger, that those Sybills might be select instruments to announce the dispensations of heaven to Mankind; Nor do I see how they do the Church of God any good service or advantage at all, who question the truth of their Writings, (as also Trismigistus his *Pymandra*, and Aristaeus, &c.) who have bin handed over to posterity as incontroulable truths for so many Ages.

Thus, Madame, have I don somthing of that task you impos'd upon me touching the ten Sybills, wherunto I may well add your Ladiship for the Eleventh, for among other things I remember you foretold confidently that the Scottish Kerk would destroy the English Church; and that if the Hierarchy went down, Monarchy would not be of long continuallace.

Your

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Your Ladiship I remember foretold also, how those unhappy Separatists the *Puritans* would bring all things at last into a confusion, who since are call'd *Presbyterians*, or *Jewes* of the New-Testament, and they not improperly may be call'd so, for they sympathize much with that Nation in a revengeful sanguinary humor, and thirsting after blood: I could produce a clowd of examples, but let two suffice.

Ther liv'd a few years before the *Long Parlement* near *Clun Castle* in *Wales* a good old Widdow that had two sons grown to mens estate, who having taken holy Sacrament on a first Sunday in the month, at their return home they entred into a dispute touching the manner of receiving it; The eldest brother who was an Orthodox Protestant (with the mother) held it was very fitting it being the highest act of devotion, that it should be taken in the humblest posture that could be upon the knees; the other, being a *Puritan*, oppos'd it, and the dispute grew high, but it ended without much heat; The next day being both com home to dinner from their busines abroad, the eldest brother as it was his custom took a napp upon a cushion at the end of the table that he might be more fresh for labor, the *Puritan* brother, call'd *Enoch Evans*, spying his opportunity fetch'd an axe which he had provided it seems on purpose, and stealing softly to the Table he chopp'd off his brothers head; the old mother hearing a noise came suddenly from the next room, and ther found the body and head of her eldest son both asunder, and reaking in hot blood, O viliain, cryed she, hast thou murther'd thy eldest brother? yes, quoth he, and you shall after him

him, and so striking her down, he dragg'd her body to the threshall of the door, and there chopp'd off her head also, and put them both in a bagg; but thinking to fly he was apprebeded and brought before the next Justice of Peace, who chance'd to be Sir *Robert Howard*, so the murtherer the Assizes after was condemn'd, and the Law could but only hang him, though he had committed *matricide* and *fratricide*.

I will fetch another example of their cruelty from *Scotland*; The late Marquis of *Montrose* being betrayed by a *Lerd* in whose house he lay was brought prisoner of War to *Edenburgh*, there the common hangman met him at the Townes end, and first pull'd off his hatt, then he forc'd him up to a Cart, and burried him like a convicted person, through the great street, and brought him before the Parlement, where being presently condemn'd, he was posted away to the *Gallowes*, which was above 30 foot high, there his hand was cut off first, then he was lifted up by pulldies to the topp, then hang'd in the most ignominious manner that could be; being taken down, his head was chopp'd off and nail'd to the high *Crosse*, his arms, thighes and leggs were sent to be set up in severall places, and the rest of his body was thrown away and depriv'd of Christian burial. Thus was this Nobleman us'd, though one of the ancient'st Peers of *Scotland*, and esteem'd the greatest honor of that Countrey both at home, and abroad. And such a hellish hatred they bore him, that had it bin in their power they would have destroy'd the Image of *God* Almighty in Him, as well as that of *Man's*, I mean his *Soul*, as well as his *Body*. Add herunto the moral cruelty they practis'd upon the Conscience of their young King, with whom they would not treat, unlesse he

he first acknowledg'd his Father a Tyrant, and his Mother an *Idolatresse*, &c.

So I most humbly kisse your hands, and rest alwayes

Madame,

London, this
30th of
Aug.

Your *La.* most faithfully
devoted Servant,

J. H.

X L I V.

To Sir L. D. in Paris.

Noble Knight,

YOURS of the 22 current came to safe hand, but what you please to attribut therin to my Letters, may be more properly applied to yours in point of *intrinsic value*; for by this correspondence with you, I do as our *East-India* Merchants use to do, I venture beads and other bagatels, out of the proceed wherof I have *Perl*, and other Oriental jewels return'd me in yours.

Concerning the posture of things here we are still involv'd in a cloud of confusion, specially touching Church matters, a race of odd crack-brain'd Schismatiques do croak in evry corner, but poor things they rather want a *Physician* to cure them of their *madnes*, then a *Divine* to confute them of their *Errors*; Such is the height of their *spiritual* pride, that they make it nothing to interpret evry tittle of the *Apocalyps*, they make a shallow rivulet of it that one may passe over and scarce wet his ankles, wheras the greatest Doctors of the Church compar'd it to a deep *Foord* wherin

wherin an Elephant might swimm : They think they are of the Cabinet-Counsel of God, and not onely know his *Attributes* but his *Essence*, which made me lately to break out upon my pillow into these Metricall speculations.

- 1 If of the smallest starrs in sky
We know not the dimensity,
If those bright sparks which them compose
The highest mortal wits do pose :
How then poor shallow Man can'st Thou
The *Maker* of these *Glories* know ?
- 2 If wee know not the *Air* wee draw,
Nor what keeps *winds* and *waves* in aw,
If our small skulls cannot contain
The *flux* and *saltnes* of the main,
Of scarce a cause we ken *below*,
How can wee the *supernal* know ?
- 3 If it be a mysterious thing
Why *steel* should to the *Loadstone* cling,
If we know not why *Fett* should draw,
And with such kisses hugg a *straw* ;
If none can truly yet reveal
How sympathetic powders heal.
- 4 If we scarce know the *Earth* we tread,
Or half the *simples* there are bred,
With *Minerals* and thousand things
Which for mans health and food she brings,

If

If *Nature's* so obscure, then how
Can wee the God of Nature know?

5 What the *Batt's* ey is to the *Sun*,
Or of a *Gloworm* to the *Moon*,
The same is *Human* intellect,
If on our *Maker* we reflect,
Whose magnitude is so immense,
That it transcends both soul and sense.

6 Poor purblind man then sit thee still,
Let wonderment thy temples fill,
Keep a due distance, do not pry
Too neer, lest like the silly fly
While she the wanton with the flames doth
play,
First fryes her wings, then foole's her life
away.

Ther are many things under serious debate in Parliament, wherof the results may be call'd yet but the imperfect productions of a gran Committee, they may in time come to the maturity of *Votes*, and so of *Acts*.

You write that you have the *German Diet* which goes forth in my name, and you say that you never had more matter for your money; I have valued it the more ever since, in regard that you please to set such a rate upon't; for I know your opinion is current and sterling: I shall shortly by *T.B.* send you a new

History

History of *Naples*, which also did cost me a great deal of oil and labor.

Sir, if ther be any thing imaginable wherin I may steed or serve you here, you well know what interest and power you may claim both in the affections of my heart, and the faculties of my soul: I pray be pleas'd to present the humblest of my service to the noble *Earl* your brother, and preserve still in your good opinion.

*Your truly obliged
Servant,*

J. H.

XLV.

[*To Sir E. S. Knight.*]

SIR,

Now that the *Sun* and the *Spring* advance daily towards us more and more, I hope your health will keep pace with them; And that the all-searching beams of the first, will dissipat that fretful humor, which hath confin'd you so long to your Chamber, and barr'd you of the use of your tru supporters: But though your *toes* be slaggis, yet your *Temples* are nimble enough, as I find by your last of the 12. current, which makes me think on a speech of *Severus* the Emperour, who having layn sick a long time of the *Gout* at *York*, and one of his Nobles telling him that he wondred much how he could rule so vast an Empire being so lame and unweldy; the Emperour answer'd, That *He rul'd the Empire with his brain, not with*

with his feet : so it may be said of you, that you rule the same way the whole state of that *Microcosme* of yours, for evry man is a little *World* of himself.

Moreover, I find that the same kind of spirit doth govern your body as governs the great world, I mean the Celestial bodies, for as the notions wherby they are regulated are *Musical*, if we may beleeve *Pythagoras* whom the *Tripod* pronounc'd the wisest man, so a tru *harmonious* spirit seems to govern you, in regard you are so naturally inclin'd to the ravishing art of *Music*.

Your frends here are well, and wish you were so too, for my part, I do not only *Wish* it, but *pray* it may be so, for my life is the sweeter in yours, and I please my self much in being

I. Martii.

Your truly faithful
Servant,

J. H.

X L V I.

To Mr. Sam. Ben. at his House in the
Old Jury.

SIR,

I receiv'd that choice parcel of Tobacco your servant brought me, for which I send you as many returns of gratitude, as there were grains therin, which were many, (and cut all me thinks with a Diamond cut) but too few to expresse my acknowledgement; I had also therwith your most ingenious Letter, which I valued far more: The other was but a

Poten-

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Potential fire only reducible to smoak ; but your Letter did sparkle with actual fire, for me thought ther were pure flames of love, and gentlenes waving in evry line : The Poets do frequently compare affection to fire, therfore whensoever I take any of this Varina, I will imagine that I light my pipe alwayes at the flames of your Love.

I also highly thank you for the *Italian* Manuscripts you sent me of the late revolutions in *Naples*, which will infinitely advantage me in exposing to the World that stupendous peecè of story ; I am in the arrear to you for sundry courtesies more, which shall make me ever entitle my self,

*Holborn, 3.
June.*

*Your truly shankful friend
and Servant,*

J. H.

XLVII.

To W. Sands, Esq.

SIR,

THE Calamities and Confusions, which the late Wars did bring upon us, were many, and manifold, yet *England* may be said to have gain'd one advantage by it ; for wheras before she was like an animal that knew not his own strength, *she* is now better acquainted with her self, for her power and wealth did never appear more both by Land and Sea ; This makes *France* to cringe unto her so much ; This makes *Spain* to purchase Peace of her with his *Indian* Patacoons ; This makes the *Hollander* to dash his colours,

colours, and veil his bonet so low unto her; this makes the *Italian* Princes, and all other *States* that have any thing to do with the *Sea* to court her so much: Indeed touching the *Emperour*, and the *Mediterranean* Princes of *Germany* whom she cannot reach with her *Canons*, care not much for her.

Nor indeed was the tru art of Governing *England* known till now, the *Sword* is the surest way over all peopple who ought to be *ndigel'd* rather then *ca-joll'd* to obedience, if upon a glutte of plenty and peace they should forget it. Ther is not such a windy wavering thing in the world as the *Common* peopple; They *are got by an Apple, and lost for a Pear*, the Elements themselves are not more inconstant; So that it is the worst *solacism* in Goverment for a Prince to depend meerly upon their affections; Riches and long rest makes them insolent and wanton: It was not *Tarquin's* wantones as much as the *Peoples* that ejected Kings in *Rome*; It was the peoples concupiscence, as much as *Don Rodrigo's* lust that brought the *Moors* into *Spain*, &c.

Touching the *Wealth* of *England*, it never also appear'd so much by public Erogations, and Taxes, which the long *Parlement* rais'd; Insomuch, that it may be said the last King was beaten by his *own Image* more then any thing els. Add herunto that the world stands in admiration of the *capacity*, and *doc-blenes* of the *English*, that Persons of ordinary bree ding, Extraction and Callings should becom *States-men* and *Souldiers*, *Commanders* and *Councillors* both in the art of *Warr*, and *mysteries* of *State*, and know the use of the *Compass* in so short a tract of time.

I have many thanks to give you for the *Spanish* discours you pleas'd to send me, at our next conjunc ture

ture I shall give you an account of it, in the interim I pray let me have still a small corner in your thoughts, while you possesse a large room in mine, and ever shall while

Jam. Howell.

XLVIII.

To the R. H. the E. of S.

My Lord,

Since my last, that which is the greatest subject of our discourses and hopes here is the issue of our Treaty with the Dutch; It is a peece that hath bin a good while on the anvil, but it is not hammer'd yet to any shape. The Parlement likewise hath many things in debate, which may be call'd yet but *Embryos*, in time they may be hatch'd into Acts.

The Pope they write hath been of late dangerously sick, but hath bin cur'd in a strange way by a young Padua Doctor, who having kill'd a lusty young Mule clapp'd the Patients body naked in the paunch therof, by which gentle fomentation he recover'd him of the tumors he had in his knees and elsewhere.

Donna Olympia swayes most, and hath the highest ascendent over him, so that a Gentleman writes to me from Rome, that among other Pasquills this was one, *Papa magis amat Olympiam quam Olympum*: He writes of another, That the bread being not long since grown scant, and made coarser then ordinary by reason of the tax his Holines laid upon Corn, ther was a Pasquill fix'd upon a corner stone of his Palace, *Bearissime Pater fac ut hi lapides fint panes*; O blessed Father,

Father, grant that these *stones* be made *bread*. But it was an odd character that our Countreyman Doctor B. gave lately of him, who being turn'd Roman Catholic, and expecting a Pension, and having one day attended his Holines a long time about it, he at last broke away suddenly ; a frend of his asking why ? He replied, It is to no purpose for me to stay longer, for I know he will give me nothing, because I find by his Physiognomy that he hath a *Negative face* : 'Tis tru, he is one of the hard-favored'it Popes that sate in the Chair a great while ; so that som call him *L'Homme de tre poës*, The man with three hairs, for he hath no more beard upon his chin.

St. Mark is still tuggiag with the great Turk, and hath bang'd him ill-favoredly this Sommer in *Dalmatia* by Land, and before the *Dardanelli* by Sea.

Wheras your Lordship writes for my *Lustra Ludivici*, or the History of the last French King and his Cardinal, I shall ere long serve your Lordship with one of a new Edition, and with some enlargements : I humbly thank your Lordship for the favorable, and indeed too high a character you please to give of my *Survey of Venice* ; yet ther are som who would detract from it, and, (which I beleive your Lordship will something wonder at) they are *Cavalleers*, but the shallowest and silliest sort of them ; And such may well deserve the epithet of *Malignants*. So I humbly kisse your hands in quality of

*Your Lordships most obedient and
ever obliged Servant,*

J. H.

78

XLIX.

*To the R. H. the Earl Rivers, at his House
in Queenstreet.*

My Lord,

The least command of yours is enough to set all my intellectualls on work, therfore I have don something as your Lordship shall find herwith, relating to that gallant peece call'd *the Gallery of Ladies*, which my Lord Marquis of Winchester (your Brother) hath set forth.

*Upon the glorious Work of the Lo. Mar.
of Win.*

- 1 The World of *Ladies* must be honor'd much,
That so sublime a *Personage*, that such
A Noble Peer, and Pen should thus display
Their Virtues, and expose them to the day..
- 2 His praises are like those coruscant beams
Which *Phæbus* on high rocks of Crystall
streams,
The Matter and the *Agent* grace each other,
So *Danae* did when *Fove* made her a Mother.
- 3 Queens, Countesses, and *Ladies* go, unlock
Your Cabinets, draw forth your richest stock
Of jewels, and his *Coronet* adorn
With Rubies, Perl, and Saphires yet unworn.

4 Rise

4 Rise early, gather flow'r's now in the Spring,
 Twist wreaths of Laurel, and fresh garlands
 bring,
 To crown the temples of this High-born Peer,
 And make *Him* your *Apollo* all the yeer :
 And when his soul shall leave this Earthly mine,
 Then offer sacrifice unto his shrine.

I send also the *Elegy* upon the late Earl of Dorset, which your Lordship spake of so much when I waited on you last ; And I believe your Lordship will find therin evry inch of that noble Peer characteriz'd inwardly and outwardly.

An Elegy upon the most accomplish'd, and Heroic Lord Edward, Earl of Dorset, Lord Chamberlain to His late Majesty of Great Britain, and Knight of the most Noble Order of the Garter, &c.

Alluding to The Quality of the Times,
 His admired Perfections,
 His goodly Person,
 His Antient Pedigree,
 His Coat of Arms crested with a Star,
 The Condition of Mortality,
 The Paffion of the Author closing
 with an Epitaph.

Lordz have bin long *Declining*, (we well know)
 And making their last Testaments, but now
 They are *Defunct*, they are *Extinguish'd All*,
 And never like to rise by this Lords Fall;

A Lord, whose *Intellectualls* alone
 Might make a *House of Peers*, and prop a Throne,
 Had not so dire a Fate hung o're the Crown,
 That *Privilege Prerogative* should drown;

Where e're he sate he sway'd, and Courts did
 awe,

Gave *Bishops Gospel*, and the *Judges Law*
 With such exalted Reasons, which did flow
 So clear and strong, that made *Astrea* bow
 To his Opinion, for where He did side
 Advantag'd more than half the *Bench* beside.

But is great *Sakvile* dead? Do we Him lack,
 And will not all the Elements wear black?
 Whereof he was compos'd a perfect man
 As ever Nature in one frame did span.
 Such High-born *Thoughts*, a *Soul* so large and free,
 So clear a *Judgment*, and vast *Memory*,
 So Princely *Hospitable*, and Brave *Mind*,
 We must not think in haste on earth to find,
 Unlesse the Times would turn to *Gold* agen,
 And Nature get new strength in forming men.

His *Person* with it such a state did bring,
 That made a Court as if *He* had bin King,
 No wonder, since He was so neer a Kin
 To *Norfolk's Duke*, and the great *Maiden Queen*.

He

He courage had enough by conquering One,
To have confounded that whole Nation,
Those parts which singe do in some appear,
Were all concentrated here in one bright Sphear,

For *Brain, Young, Spirit, Heart, and Personage*,
To mould up such a Lord will ask an age ;
But how durst pale white-liver'd Death seize on
So dauntles and Heroic a Champion ?

Yes, to Dye once is that uncancell'd debt
Which Nature claymes, and raiseth by Eschet
On all Mankind by an old Statute past
Primo Adami, which will alwaies last
Without Repeal, nor can a second lease
Be had of Life, when the first term doth cease.
Mount noble Soul, Among the Stars take place,
And make a new One of so bright a Race :
May *Fove* out-shine, that *Venus* still may be
In a benign Conjunction with Thee,
To check that Planet which on Lords hath
lowr'd,
And such malign influxes lately powr'd ;
Be now a star thy self for those which here
Did on thy Crest, and upper Robes appear,
For thy Director take *that Star* we read
Which to thy Saviours Birth three Kings did
lead.

A Corollary.

THus have I blubber'd out some tears & Verse
On this Renowned Heroe, and His Herse,
And could my Eyes have drop'd down *Perls*
upon't,
In lieu of *Tears*, God knowes, I would have don't;
But *Tears* are real, *Perls* for their Emblems go,
The first are fitter to express my Wo:
Let this small mite suffize untill I may
A larger tribut to his ashes pay,

In the mean time this *Epitaph* shall shut,
And to my *Elegy* a period put.

HEre lies a *Grandee* by Birth, Parts and Mind,
Who hardly left his Parallell behind,
Here lie's the *Man of Men*, who should have been
An *Emperour*, had *Fate* or *Fortune* feen.

Totus in lachrymas solutus
sic singultivit,

J. H.

So I most humbly kisse your Lordships hands, and
rest in the highest degree of service and affection
ever most ready

At your Lordships Command,

Lorden, 20.

Desem.

J. H.

To

L.

To T. Herris Esq.

SIR,

Yours of December the tenth I had the second of this January, and I account it a good Augury that it came so seasonably to usher in the New-Yeer, and to cheer up my thoughts, which your Letters have a vertu to do alwaies whensoever they com, they are so full of quaint and copious quick expressions. When the *Spaniards* at their first coalition in the *West-Indies* did begin to mingle with the *Americans*, that silly people thought that those little white papers and letters which the *Spaniards* us'd to send one to another, were certain kind of *Conjurors* or *Spirits* that us'd to go up and down to tell tales, and make discoveries : Among other examples, I remember to have read one of an *Indian* boy sent from a *Mexico* Marchant to a Captain, with a basket of *Figgs*, and a Letter ; The boy in the way did eat som of them, and the Captain after he had read the Letter ask'd him what became of the rest ? wherat the boy stood all astonish'd ; and being sent with another basket a little after to the same party, his maw began to yern again after som of the figgs, but he first took the Letter and clap'd it under a great stone hard by upon which he sat while he was eating, thinking therby that the spirit in the letter could not discover him, &c. Whether your Letters be *spirits* or no, I will not dispute, but I am sure they beget new *spirits* in mee, and *quod efficit tales illud ipsius est magis tales* ; If I am possess'd

I 4

with

with *Melancholy*, they raise a spirit of *wirth* in me; if my thoughts are contracted with *sadnes*, they presently dilate them into *joy*, &c. As if they had som subtile invisible Atomes wherby they operat, which is now an old Philosophy newly furbish'd, and much cryed up, that all natural actions and motions are perform'd by emission of certain atoms, wherof ther is a constant effluvium from all elementary bodies, and are of divers shapes, som angular, others cylindrical, som spherical, which atoms are still hovering up and down, and never rest till they meet with som pores proportionable and cognate unto their figures where they acquiesce: By the exiration of such Atomes the dogg finds the sent as he hunts, the Pestilence infects, the Loadstone attracts iron, the *Sympatetic* powder or *Zapbyrian* salt calcin'd by *Apollinean* heat, operating in July and August till it com to a lunary complexion, I say, by the vertu and intervention of such atoms, 'tis found that this said powder heales at a distance without *topical* applications to the place affected. They who are of this opinion hold that all *sublunary* bodies operat thus by Atoms, as the *heavenly* bodies do by their influences. Now, it is more visible in the Loadstone then any other body, for by help of artificial glasses a kind of mist bath bin discern'd to expire out of it, as Dr. *Highmore* doth acutely, and so much like a Philosopher observe. For my part, I think it more congruous to reason, and to the cours of Nature, that all actions and motions should be thus perform'd by such little atomical bodies, then by ~~accidents~~ and qualities which are but *notiorall* things, having only an *imaginary* subsistence, and no *essence* of

of themselves at all, but as they *inhere* in som other. If this Philosophy be tru, it were no great absurdity to think that your Letters have a kind of *Atomical* energy which operats upon my spirits, as I formerly told you.

The Times continu still untoward and troublesom, Therfore now, that you and I carry above a hundred yeers upon both our backs, and that those few grains of sand which remain in the brittle glasses of our lives are still running out, It is time, my dear *Toms*, for us to think on that which of all future things is the most certain, I mean our last removal, and emigration hence to another World. 'Tis time to think on that little hole of Earth which shall hold us at last: The time was, that you and I had all the fair Continent of *Europe* before us to range in; We have bin since confin'd to an *Island*, and now *Lincoln* holds you, and *London* mee, we must expect the day that sicknes will confine us to our *Chambers*, then to our *Beds*, and so to our *Graves*, the dark silent grave, which will put a period to our pilgrimage in this world; And observable it is, what method Nature doth use in contracting our liberty thus by degrees, as a worthy Gentleman observes:

But though this small baggfull of bones be so confin'd, yet the noblest part of us may be said to be then set at full liberty, when having shaken off this slough of flesh she mounts up to her tru Countrey, the Countrey of Eternity, where one moment of joy is more then if we enjoy'd all the pleasures of this world a million of yeers here among the Elements.

But till our threeds are spun up, let us continue to

to enjoy our selves as well as we can, let those grains I spoke of before run gently by their own motion, without jogging the glassie by any perturbation of mind, or musing too much upon the Times.

Man's life is nimble and swift enough of it self without the help of a spurr, or any violent motion, therfore he spoke like a tru Philosopher, who excepted against the title of a Book call'd *de statu Visae*, but he should rather have entitled it, *de cursu Visae*; for this life is still upon the speed.

You and I have luckily met abroad under many Meridians, when our cours is run here, I hope we shall meet in a Region that is above the wheel of Time; And it may be in the *Concave* of som Star (if those glorious Lamps are Habitable.) Howsoever my Genius prompts me, that when I part hence I shall not downwards, for I had alwaies soaring thoughts being but a boy, at which time I had a mighty desire to be a bird that I might fly towards the Sky.

So my long-endear'd frend, and Fellow-Traveller, I rest

Yours verily and Invariably,

Holborn, 10.

Jan.

J. H.

To



To the Sagacious Reader.

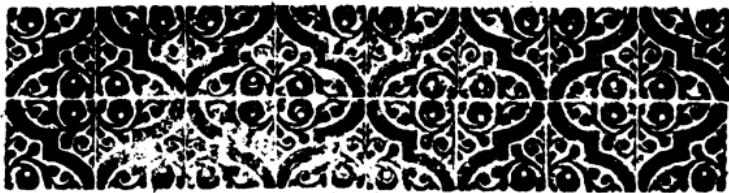
U*T clavis portam, sic pandit Epistola pectus ;
Clauditur Hæc cerâ, clauditur Illa serâ.*

*As Keys do open Chests,
So Letters open breasts.*

T E A Λ O Σ.

[Gloria Laus Deo Saclorum in secula sunt.

A Doxological Cronogram including this present yeer, M D C L V. and hath numeral letters enough to extend to the yeer nineteen hundred twenty seven, if it please God this World shall last so long.



To the intelligent Reader.

Amongst other reasons which make the English Language of so small extent, and put strangers out of conceit to learn it, one is, That we do not pronounce as we write, which proceeds from divers superfluous Letters, that occur in many of our words, which adds to the difficulty of the Language: Therefore the Author hath taken pains to retrench such redundant, unnecessary Letters in this Work (though the Printer hath not bin so carefull as he should have bin), as amongst multitude of other words may appear in these few, done, some, come; Which though wee, to whom the speech is connatural, pronounce as monosyllables, yet when strangers come to read them, they are apt to make them dissyllables, as do-ne; so-me, co-me; therefore such an e is superfluous.

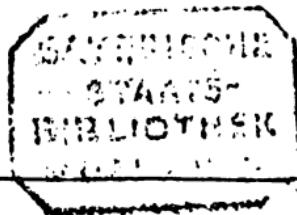
Moreover, those words that have the Latin for their original, the Author prefers that Orthography, rather then the French, wherby divers letters are spar'd, as Physic, Logic, Afric, not Physique, Logique, Afrique; favor, honor, labor, not favour, honour, labour, and very many more; as also he omits the Dutch k, in most words: here you shall read peeple, not pe-ople; tresaure, not treasure; tounq, not ton-gue, &c. Parlement, not Parliament; busines, witnes, sicknes, not businesse, witnesse, sicknesse, star, war, far, not starre, warre, farre, and multitudes of such words, wherin the two last

Letters

Letters may well be spar'd: Here you shall also read pity, piety, witty, not piti-e, pieri-e, witti-e, as strangers at first sight pronounce them, and abundance of suc'o like Words.

The new Academy of wies call'd l'Academie de beaux esprite, which the late Cardinall de Richelieu founded in Paris, is now in hand to reform the French Language in this particular, and to weed it of all superfluous Letters, which makes the Toung differ so much from the Pen, that they have expos'd themselves to this contumacious Proverb, The Frenchman doth neither pronounce as he writes, nor speak as he thinks, nor sing as he pricks.

Aristotle hath a topic Axiom, that Frustra fit per plura, quod fieri potest per pauciora, When fewer may serve the turn, more is in vain. And as this rule holds in all things else, so it may be very well observ'd in Orthography.



FINIS.



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